about it. Thus desiring the Lorde to encrease dayly in you the giftes of his heauenly grace, of worshippe also and health (both of body and minde) that you may still persever and goe on forwardes in such onely things as are acceptable to hys holy will: whyche, that you may in deede so doe, I humbly beseeche hym to gyue vnto you abundauntlye of his holy Spirite.

AMEN.

Your Seruaunt.

R. HOPER.

A Prayer to be ſaide in the Morning.

Heauenly father I render vnto thee moſt harty thanckes, that thou haſt mercifully vouchſafed to preſerue mee this night paſſed: beſeeching thee alſo in like manner, that thou wilte this whole daye following moſte gratiouſly preſerue mee vnto the glory and laude of thy holye name, and to the ſaluation of my Soule. And thou which arte the onely true lighte, and knoweſt thereof no going downe, and which arte the eternall Sunne, whiche quickneth, nouriſheth, and refreſheth all thinges: I beſeeche thee (with thy cleareneſſe) to ſhine into my hearte and minde, leaſte (at anye tyme) I waxe ouer groſſe in ſin: but by thy holy direction, I may attaine vnto euerlaſtyng life. AMEN.

¶ The

¶ The Preface.

Actantius Firmianus, *in his ſecond booke of Diuine Inſtitutions doth ſay, that man, after all things in the worlde were created, was laſtly formed and made, affirming this: And God would not bring man into this world, vntill ſuche time, as all things for him were perfected. And holy Scriptures alſo teache, howe man was the laſte worke of GOD whiche hee wrought: and ſo brought into the world, as into an houſe nowe already prepared, and thoroughly furniſhed: and alſo for whoſe ſake all things therein were made. The whiche thing, Ethnicke Poets do witneſſe: as* Ouid *(who hathe ſpoken of the worlde, and of all thinges whiche were created) ſayeth thus of man: A more diuine creature than theſe, and more capable of the higheſt minde, as yet was wanting, whiche ſhould haue rule vppon all other things, that is to ſaye, Man, formed of God for the ſame purpoſe, to be a Ruler and a Gouernor, and a King alſo ouer all other crea-*

tures, and Gods Vicegerent heere on the earth. For it behoueth, that firſte of all be ſubiects and a Kingdome, beefore that a King be conſtituted and appointed. If Man therefore be a King, it behoueth him to knowr and vnderſtande his Natiuitie, Rule, Mighte, and Nobilitie, as Hyſtoriographers commonlye write of Kings. Man is borne of a moſte noble Parent, to wit, euen of God himſelfe, and of the ſlyme of the earth, to the ende he ſhould not be forgetfull, or ouer proude. And after that hee was created concerning his owne body, GOD gaue alſo vnto him a woman, which he ſhould loue euen as hymſelfe. For, God his Father did knowe, that it was not good for Man to bee alone. Manne was borne or broughte into the worlde, but bare and naked, that hee mighte clothe hymſelfe, not onely with wooll or linnen garments, but alſo to bee apparelled with the comely veſture of Vertue. Againe, Man is not borne hairie after the manner of beaſtes, to the end he ſhoulde bee gentle and milde, & not cruel or ſauage: for haire growing on the bodie, plainely foreſheweth or declareth a fierce or mercileſſe minde. Man alſo is borne but with a weake and a feeble body, that hee ſhould

ſhoulde not truſte in his own ſtrength, as beaſts do: but rather to deſire helpe and aide of God: and yet notwithſtanding hee is ordayned and appoynted a King ouer all ſtrong and mightye Beaſtes. This King therefore I ſay, hath noble and princely giftes, by the which he excelleth al other creatures: for he hath another maner of forme than other beaſtes haue. For brute beaſtes haue a forme yeelding and bowing downe to the Earth: but Man hath his countenaunce erected vp towardes the Starres (or vp to the Heauens) that he ſhoulde deſpiſe as vaine, all earthly thinges, and ſo muche the more loue heauenly things: and might therewith alſo thinke, that in reſpecte of his moſte excellent forme, he ought otherwiſe to liue, thã as the maner is of Beaſtes. Moreouer, Kinges haue alſo their Councellors, whoſe aduiſe and councelles they vſe wiſely to follow, euen in the tyme of the friendly banquetting of theſelues. And they haue alſo their Cæſar, vnto whom they are compelled to yeelde an accompte of their Stewardeſhip or Gouernment: For otherwiſe they are reiected from their Kingdome. Euen ſo likewiſe vnto Man, who is a King of worldly things, is Reaſon giuẽ, as a noble Coũ-

cellour: whose aduice and councell if hee shall folow, he shall bothe wisely gouerne hymselfe, and also all other earthly creatures. It behooueth likewise the King to bee prudent in gouernment, that he neither offend subiects, nor yet his Councellors and Courtiers: and discreetely to moderate the bridle of Regiment: leaste complaintes be made of hym vnto Cæsar *(or vnto the mightie Emperour) that the Prouince is spoiled: Euen so it behoueth Man (who is a King ouer all worldly things) to bee prouident and wise in vsing things created for hym: specially also an other man who is hys neighboure: vnto whome it is graunted to be of like forme, speache, and reason, and to haue alwayes a care howe he may please* Cæsar *his God: that he may long rule well his kingdome: & in the ende obteyne that reward which is perpetuall & vnexpressable. And how heerein hee ought honestly to behaue hymselfe, these precepts following shall plainly shewe vnto hym.*

(∴)

¶ The Instruction of a Christian man, in Vertue and Honestie.

What an honest life is, whereof it consisteth, and what it profiteth.

Chap. 1.

Whereas, after al things were created, Man was borne into the world, as it were the Gouernoure and Moderatour of al things, and a Bailiffe also ordained of God: he must then of righte so liue, that he may please hys founder Almightie God: that being once called backe by death of his Patrō, like as Princes are called of their Cæsars, into his heauenly Palaice, may giue an accompte of hys Stewardship, and of his rule and Gouernement. And that hée may thus do indéede, he hath great néede of an accepted, very noble, princely, and honest

What an honest life is.

honeſt life. And to knowe what is an honeſt life, you ſhall vnderſtande, it is nothing elſe, than for a mã, by his life and conuerſation, far to paſſe and ſurmount the life of very brutiſhe & ſenſeleſſe beaſtes: And as muche as by nature maye be perfourmed, he ought to haue in hymſelfe ſuch a life of true holineſſe, as is very lyke vnto God himſelfe: whiche conſiſteth in no other thing, than in the only gift of Uertue. And Uertue truely is nothyng elſe, but to flye from vices, and to folowe Godlineſſe and Honeſtie: For it is the office and end of vertue. Sainct Auguſtine witneſſeth, that an honeſt & pleaſante life to God, conſiſteth in Uertue, ſaying, that the Art to liue wel, was nothing elſe but Uertue. And Baptiſta Mantuanus expreſſeth what Uertue is in theſe wordes (Uertue ſpeaking of hirſelfe after this maner:) I am (ſaith Uertue) the gouernor of Fortune, and the whip of Wickedneſſe: and that I may defende men, I caſt downe the Towers of Hell, that I may bring them ſafe into the habitation of Saints. My knowlege

What Vertue is.

exhorteth

exhorteth men to the kingdome of Heauen, and to God alſo himſelfe: yea, and ſheweth the way, by the which men goe vp to the Sky: I make the iourny plain: I am the ſteppe and right trace, wherein the Fathers went to Heauen: whereby the auntient Fathers ſoughte for the Doze of the greate God, whereas are Ryuers of Wilke running wyth moſte flouriſhing paſtures. I know no delight: and I and deceitful Pleaſure be allways at variaunce: and from the one ſide of the Realme to the other I ſtande at controuerſie againſt al Vices. I haue much ſtriſe amongſt contrarie things: for I haue many enemies, euen within mine owne Kingdome. Continuall labour maketh me ſtrong: and ydleneſſe much enfæbleth me. And as ofte as perſecution commeth, I am not thereof afraide, but ſtande vnto it, and that manfullye: for I knowe not howe to be ouercome, nor in what maner to yælde. And if at any time Aduerſitie aſſaileth me, I ſtill take it patiently: I inſtructe Man alſo & teache him within fewe yeares by ſun-

dry

dry cares, to be made like vnto God: and at length I carry him aboue the Stars: I haue tamed the sauage and wilde maners of men: I am the Well of Castalius: and I am the Lady of Knowledge and Manhode. Manye more names I haue, but yet the same thing. I am not consumed with sickneſſe, nor worne awaye with yeares: I remaine sincere, still flourishing & immortall. The heauenly Globes with their motions, can doe nothing agaynſte mée: the Starres with their glistering Beames, neither yet the Sunne with his lighte can haue any force againſte me. Therefore after the prose and truſte of so greate works, I am yet forsaken: I wander abroad in vnknown coasts, and am altogither contemptible and caſte off for naught. My cause wanteth a Defēdor, bycause mens hearts be full of deceit, pride puffing vp their mindes: and Wickednesſe draweth loftie and highe officers with it: Watchmen are but slenderly estéemed, and inquisition and search defendeth the bordures and entrances of the Realme:

talius, is a ve-
ſvveete
Vell, running
t of the hill
maſſus.

Religion

Religion lyeth deſpiſed, and the worſhip of God goeth away with contempt. And nowe doth wanne and very pale Faith, go in a torne and ragged coate, and very much ſtumbleth, by reaſon of his weake and feeble feete. The Maieſtie of good Lawes is vtterly deſtroyed: godly maners be aſſalted with many cruel Monſters: Honeſtie is ouerſilent and holdeth his peace: and al ſhamefaſtneſſe is quite baniſhed awaye. But God truely ſeeth it, and will weygh all thinges in a iuſte Ballaunce: and when time ſhal require, he wil bring mee againe into mine own kingdome.

Oh, would God it were his pleaſure euen ſo to do, now in this oure moſte ſinful and graceleſſe age.

Plutarchus alſo more plainly expoundeth what Vertue teacheth, deſcribing it vnder the name of Philoſophie, in hys booke Of the Education of Children, ſaying, that by it wee knowe what is honeſt, and what is diſhoneſt: what is iuſt,

and

and vniuſte: what is to be choſen, and what is to be auoyded: in what ſorte we muſt vſe our Parentes, how our elders, how Straungers, howe Officers, howe Friendes, howe Wiues, and how Seruauntes: and how and in what manner it behoueth vs to worſhippe God, to honour our Parentes, to reuerence our elders, to obey the Lawes, to giue place to Magiſtrates, and to loue our friends. Amongeſt Women, we muſt kéepe modeſtie, we muſte tender our children, and not be ſeruile with ſeruauntes: and that whiche is moſte of al, not to be puffed vp in wealth, or ouermuche reioiſe in proſperitie, neyther yet to be dejected or ſorrowfull in trouble and aduerſitie, nor any thing to be giuen to bodily pleaſures, ne yet to put vpon vs the mindes of beaſtes when we be moued to anger (whoſe nature is to be fierce and cruel:) but it is mans part to make much of Mildneſſe, of Courteſie, and Godlineſſe.

The Poet alſo Lucillius *thus deſcribeth Vertue.*

It is a Vertue (ſaith he) Albinus, to pay euery

euery man that which is due vnto him: to doe good vnto those amongest whome we here liue and are conuersante.

It is a Vertue to know that whiche euery thing importeth. It is a Vertue for a man to know that whiche is iuste, profitable, and honest: what things are good, what things are euill: and what is also vnprofitable, filthie and vnhonest. It is a Vertue also, to pay for that wée take. It is a Vertue to knowe the ende and measure in séeking of substãce. Yea, and it is also a Vertue to giue vnto honor that whiche in very déede is due vnto honor. Vertue is an enimie and an aduersarie vnto men of euill disposition and maners: and on the other side, it is the defendor of all men in their good bée-hauiour and maners. It maketh muche of all these, and wisheth well to all, and liueth friendly with all men. Furthermore, it mindeth his Countries commoditie and profite, and thinketh it more deare vnto him than his Parentes: and laste of all, his owne state or welfare.

The diuiſion of Vertue.

ACcording to Cicero in his firſt booke of Offices, there are foure Vertues, out of whiche, all others doe iſſue, and from whence all honeſtie commeth: that is to wit, Prudence, Juſtice, Temperance, and Fortitude. Of whiche there are foure diuers Duties, as Macrobius witneſſeth in his booke of Caius Scipio his Dreame: who aſcribeth theſe duties or offices vnto thē, ſaying on this wiſe: It is the part of Prudēce, both to know and learn, how al things are to be done: to deſire nothing ſaue onely that whiche is iuſte, neither to do any thing by anye action of man: but to foreſee things with an heauenly witte: to prouide for daungers to come, and to beware timely of them.

And it is the office of Fortitude, not to feare any daungers, or to be afraid of any thing, ſaue onelye all thoſe thinges whiche be diſhoneſt: and with a valiant courage to ſuffer both in aduerſitie and in proſperitie.

The

The office of Temperance is, to deſire nothing whereof wée maye afterwardes repent, and in nothing to paſſe the law of meane and meaſure: and vnder the yoke of Reaſon to tame the vice of Couetouſnes, Modeſtie, Baſhfulnes, Abſtinence, Chaſtitie, Honeſtie, moderate ſpending, Soberneſſe, and Shamefaſtneſſe do al waite vppon Tẽperance. Temperan

The parte of Juſtice is, to kæpe, and giue vnto euery man, that whiche is his owne. Of Juſtice commeth theſe Vertues, that is to ſay, Innocencie, Friendſhippe, Vnitie, Godlineſſe, Religion, Affection and Gentleneſſe. Cicero in the firſte booke of his Offices, ſayeth: The firſte of Juſtice is, that no man doe hurt one another: Secondely, that wée vſe thinges whiche are common, as thinges common: and things that are proper, as our owne. The foundation of al Juſtice, is Faith: that is, the accompliſhement truly of all ſayings and couenauntes. Iuſtice.

Lactantius in his ſixte Booke, ſayeth, that the office of Juſtice is of two ſorts. The firſte is ioyned togither with God Lactantius.

by Religion. The seconde, with man by mercie and courtesie. By these two vertues (saieth Macrobius) a good manne is made, first of all, a gouernor of himselfe, then of his friends, and then of the common welth, iustly and prudently gouerning things belonging vnto menne, not forsaking the thinges belonging vnto God.

Of the reward of Vertue and honest life.

IF any man be desirous to seek out the office & reward of Vertue and of an honest life, let hym know, that the office therof is double: that is, first, to blesse, or to make a man blessed after death: & in this life to be made like to God. Therfore, Virgilius right well did sing: Few are there, whom iust Iupiter loueth: or else, whom feruent Vertue hathe brought vp vnto Heauen. Or according to Lactantius in his sixte Booke: The office (saith he) of Vertue is, to refraine from Anger, to auoide Couetousnesse, and to bridle Lust. Secondly, she maketh hir

ilius.

antius.

foster

foſter childe to bée indéede moſte plenti-
full of all good things, whereby he ſhall
not haue néede of any thing, but to haue
ſtore of al things: as Plautus witneſſeth, Plautus.
ſaying: Thus Vertue truely paſſeth all
other thinges: for libertie, health, life,
ſubſtance, parentes, and children, are all
by hir defended and kepte ſafe. Vertue
is ſuche a thing, that it contayneth all
things in it ſelfe. Al good things are ſent
vnto him, in whome Vertue beareth the
ſway. Vertue is deſirous of no common
reward, or to haue that which is giuen
of all men: neyther yet of honoure, or of
glorie, as Sillius the Poet recorded: Sillius.
Vertue indéede it ſelfe is a moſte beauti-
full and faire reward, euen vnto it ſelfe.
To whome, Claudianus the Poet allu-
deth in theſe verſes: Vertue indéede it
ſelfe farre ſhining aboue Fortune, is a
treaſure ſufficient and good ynoughe for
itſelfe. Vertue is not aduanced with the
roddes of Triumphe and Victorie: it
ſéeketh not to bée made famous by the
well liking of people: it coueteth no out-
warde helpe or ayde, and it hath no néed

of praise. When fortune most fauoureth hir, then is she moste constant: she standeth fixed and immoueable at chaunces: and from the heigth of hir princelye and famous Tower, shee despiseth all vaine and worldly thyngs.

Horatius.

VErtue knoweth no vncleane or filthie repulse: she alwayes clearelye glistereth and brightly shineth, when she is in moste base estate and honour. Shee neyther desireth gwdes nor riches for a rewarde, bicause she is farre more noble and excellent than they: as Horace witnesseth: Siluer (sayeth he) is worse than Golde: and Golde is worse than Vertue. Therefore Macrobius sayeth in hys Booke of Scipio his Dreame: the wise man setleth both the fruite and reward of Vertue in his conscience: but a fole setleth it in glorie. And Macrobius willeth in the same place, that if any manne desire to bee made perfecte or sounde in Vertue: Let him content hymselfe with the rewarde of his own conscience: that

is

is to saye, that it bee well instructed in vertues, and to seeke for no further praise.

How an honeſt life and Vertue are to be gotten.

Chap. 2.

He that desireth to get an honeſt life and Vertue, hath need of .y. things. Firſte, that hee do so prepare hys mynde, that it may alwayes be worthy of Vertue and Honeſtie. Secondly, that he also learne (when hys mind is prepared) how to gette Vertue. The readineſſe of the minde oughte to be done by three things: that is to wit, by a prompt and readye will: bycause indeede his will is to desire to profite in

in the waye of Uertue.

For, it is a greate instigation or quickning forewardes to Honestie, to haue a readye will to become honest. There is nothing harde vnto hym that hathe a willing minde: as also there is nothing more vneasie and harde, than one to be constrayned against his wil, or to drawe hym to a yeldyng wyll. Therefore is the olde Prouerbe true: It is a foliche thing, to leade Dogges to hunting againste their willes: that is to say, to enforce hym that is vnwilling and refuseth any kinde of study. Wherfore, the Comicall Poet Terence sayde wel: There is nothing so easie, but may be hard, if it be done with an euill will. Lactantius in his first booke of Christiã Institutions doth say, that Uertue, & not the Image of Uertue, is to be worshipped: and it is to be reuerenced, not with any Sacrifice or solempne prayer: but by onely frewil, earnest purpose and intent. After we once haue a will and loue to attaine Uertue, with two other precepts is that willing minde to be vnder-

propped

propped and safely fenced: that is to say wyth Patience and Abstinence: that it shoulde suffer the rather many thinges, and chiefly abstaine from fleshlye pleasures.

Hée that desireth Uertue, hath néede of much patience, that hée may the more quietly beare Aduersitie, Labource and Trauaile: he shoulde suffer the better calamitie and miserie: and as Virgil sayth in his first booke of Æneidos: Let hym not giue place to euill: but on the other side, let him goe on his waye with more lustie courage. For, according to Valerian in his sixte booke: Uertue is wont to hate thē that be feeble minded: that is, Uertue hateth those that be of fearfull heartes, hauing in them no hold of stedfastnesse nor boldnesse at al. That both Patience and Abstinence, are nécessarie to obtayne Uertue, Horace sheweth in these Uerses. The childe that endeauoureth to attaine vnto the marke that he wisheth for, shall suffer many things in his race, shall wearily passe on the brunte of labour and sweate, and often-

Virgil.

Valerian.

Horace.

times shall be subiect to cold: yea, and hée must abstaine from Wine and Womẽ. Wore wisely also doeth that Christian Poet declare, that Patience is necessary to be toyned to Vertue, saying: Strong Patience is a companiõ of al Vertues, and intermingleth hir helpe amongest them all. There is no doubtfull battaile taken in hande withoute this Vertue: For, Vertue is a Widow, whiche Patience cannot strengthen. Ceasse to brag: For, God bringeth downe euery proude thing: greate thinges perishe: thinges puffed vp with Pride, cracke in sunder: and they that swell through Loftinesse, are sone oppressed. Learne therefore to put awaye haughtie and proude lookes and loftie stomackes: Learne to take hëede of the pitte before thy fæte, howe loftie a fellowe soeuer thou be, and spare not no cruell threates. The common saying is of oure Mayster Christe, touching flourishing Force, The humble heartes doe clime to the Skie, and the proude Gluttons minde on the Duste doeth lye.

Of

Of Abſtinence.

MAnye learned men haue witneſſed, that Abſtinence from bodilye pleaſures is neceſſarye to obtayne Uertue. Cicero in his newe booke of Rhetorike, ſayeth: He that iudgeth a pleaſaunte life to be beſt, ſuche a one can not leade hys life with Uertue. Valerius Maximus in his fourth booke ſayeth, that the Citye whiche hathe ouermuche yéelded vnto pleaſure, hath loſt his greateſt rule, and cannot defende libertie. But, the Citie that is delighted in Laboure and Exerciſe, kéepeth his gouernment, and is able to giue frédome vnto others. Lactantius in his ſixte Booke, lefte a Writing, that there is a threefolde degrée of Uertue: The firſt degrée is, to abſtaine from euill worke: the ſecond is, to refraine frō euill wordes: and the thirde is, to kéepe thy ſelfe from euill thoughts. That man whiche clymeth vp to the firſte ſteppe or degrée, is noted iuſte ynoughe: hée that mounteth vp to the ſecond degrée, Uertue is nowe perfect in him, ſo that he neither offend in déede nor in word: and hée that

Cicero.

Valerius Maximus.

Lactātius.

that hath ascended vp to the third steppe or degrée, séemeth truly to haue gotten, euen the very Image of God: For, it is (in a maner) aboue the nature of man, not so much as to admit in thought, that whiche is euill to be done, or wicked to be spoken. Euery one therefore, that is willing to get Vertue, hath néed of Patience and Abstinence. He hath nede of Patience, to the ende he may patiently suffer Aduersitie and Trauaile, that hée maye abhorre Idlenesse, and embrace
Hesiodus. Labour and paines takyng. For, Hesiodus the Poet sayde, that GOD placed Vertue on highe vpon a Rocke, that we shoulde séeke for hir by manye doubtfull and hard sweates. Hereuppon, the Philosophers spent more Oile than Wine: they suffered very muche Trauell: they
Idlenesse. were very little or neuer Idle at all: for Idlenesse weakeneth Vertue, and Labour strengtheneth hir. Abstinence is also nédefull, that we may abstaine from Vices. For Vertue is nothing else, than
Horace. the flying from Vice, as Horace truelye witnesseth. The Minde béeing thus instructed,

ſtructed, and prepared wyth Patience and Abſtinence: that is to ſay, willingly and with glad deſire, wée muſte ſearche the Bookes and Writinges of learned men, what the meane and way is to get Vertue and Honeſtie. The Authoures of good Learning do affirme, and chiefely Laertius, in his booke of the liues of Philoſophers, that all kinde of Learning hath néede of thrée thinges, that is to ſay, Nature, Inſtructiō, and Cuſtom: whiche is, Wit, Knowledge and Exerciſe.

Laertius.

Three thinges neceſſarye to Vertue.

These thinges there are, which bée requiſite vnto Vertue: that is, a quicke & a ſharpe Wit: and not a clowniſh and dul Wit. Plato ſayth, that a Wiſe man, whiche is once endued with Vertue, can not at all be perfect, vnleſſe he doe excell others both in Wit and in Knowledge, and is alſo adorned with the partes of Prudence. All the Philoſophers (euen as many as are read to haue bin in olde time) flouriſhed in excellent and noble Wittes. Herevpon Lactantius in his ſeconde booke ſaide, that there were two

Lactantius

degrées

degrées of Wiſedome: the firſte was, to vnderſtande Falſehode: and the ſecond was, to knowe the Truth: and that all Vnderſtanding and knowledge, conſiſteth and commeth from a polliſhed and fine Witte. The ſame Lactantius in his ſeconde boke ſayth, that thoſe whiche do allowe the deuiſes of Auncetors without any iudgemēt, take away Wiſdom from themſelues, and are led awaye of others, like vnto brute beaſtes. Wherefore, Witte is neceſſary, bothe to the attayning of Uertue, and to iudge alſo the inſtructions of other menne. In oure Wittes (ſaith Cicero in hys Tuſculane queſtions) are ingendred certain Sæds of Uertues: which, if they mighte haue libertie to growe vp: they (of their own nature) would bring vs to a bleſſed life. If certaine Sædes of Uertues bee engrafted in oure Wittes: ſure it is, that out of the ſame Wit (as out of a Treaſurie) Uertues do growe and ſpring. Euery man, by his owne Witte, doeth eyther ſeeke for Uertues: or elſe do muche better, ſucke them vp, & learne thē, from

VVitte.

Cicero.

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an Inſtructor or teacher: Therfore, the auncient Philoſophers toke none vnto them to bee inſtructed of them and learned, vnleſſe they had firſt tryed and ſearched out their Wittes. Whiche, if they were founde dull or harde, then woulde they not take them to bee inſtructed of them. For Quintilian doth affirme, that Preceptes and Inſtructions, doe to him that hath no Witte, no more good, than tilling doeth the barraine fieldes, howe muche ſoeuer they bee ſtill laboured and ploughed: which notwithſtanding bringeth forth neuer the more fruite. Yet all ſuche as haue but dull and fruiteleſſe Wittes, oughte not to diſpaire, but to take vpon them (for ſuch a good purpoſe) the greater Labour and Diligence: whereby, at length, the hardnes of their Wittes maye be preuailed againſt and ouercome, as Quintilian witneſſeth in his firſte Booke, and the firſte chapiter. One manne (indeede) doeth excell an other in Witte: but yet ſo, that he may be able to doe more or leſſe: For, there is no man, whiche ſtill getteth not ſome-

Quintillia.

what

what by hys Trauell and Diligence. For, although it be not in euerye mans power to goe vnto *Corinth*, wee oughte not therefore to omitte to put in tryall what therein may be done: For, Horace Horace. sayeth: It is our partes to goe forthe a little although not far: that is, to make a meane or small Progresse. And Profit is to be commended, although by reason of the rudenesse of thy Wit, thou maist go no further.

Betwirte him that hath Witte, and him that hathe none, there is a double difference. First, he that hath Wit, doth of his own accorde (and that speedily) follow after Vertue: euen like as an Horse that is swifte in his course, which is at pleasure to be kept backe with the bitte or bridle. But, as he that is rude witted, is like to an Horse that must be driuen forwardes to his race with the sharpnes of the Spurre: so the grosse and dul Wit is to be stirred vp and made sharpe with earnest Labour and Diligence. Herevpon, Quintillian reporteth of Isocrates, Quintilian. who had two scholers, namely Ephorus and

and Theopompus: the one wittie, whiche (he ſaide) had nede of Bridles: and the other a dullarde, which he ſayd, had nede of Spurres. The ſecond difference is, a noble Witte doth not long endure: or els, ſuch things as before it did learn, it doth not kepe in memorie: euen as thoſe too timely Apples doe ſone rotte. But, harde and rude Wits, more ſlowly do ware tender, and yet continue far longer. By Laboure therefore, meane Wittes are made fitte for Vertue: For, Eraſmus ſayth: By Learning, the Wits of men do ware ſofte and tender. Eraſmus

Of Learning, of Knowledge, and of Inſtruction.

NOw we haue ſome thing talked of the Wit, we haue nede alſo to ſaye ſomewhat of Art and of Inſtructiō: For Nature and Witte alone, are to be vnderſtanded not ſufficient, vnleſſe that Inſtruction alſo come therevnto by Nature: which maketh that perfect, that before was vnperfecte. Therefore ſayeth Arte,

Cicero, in his third Booke of newe Rhetorike, that Art doth ratifie and encrease the giftes of Nature. Again, in the same Rhethorike (the fourth Booke) Cicero affirmeth: That like as an vntamed Horse, although he be well made, by nature cannot be fitte for those vses and commodities whiche are requyred of an Horse: so an vnlearned man, although he be Wittie, yet he cannot attaine vnto Vertue: bycause without Learning, Vertue cannot be (of any) attained.

Herevpon (in times passed) were those heathen men moued to erect and buylde Schooles: firste, at *Athens* the moste florishing Citie then at that time in all the Country of *Greece*, and also in other places, that Youth in them might bee instructed, both touching Knowledge and good Maners. Which two, without Instruction are verye hardely procured and gotten. Therefore the Philosopher Aristippus, did compare an ignoraunte and vnlearned man vnto a Stone. For, being in times paste asked of a certaine auntient Father, What it shoulde profite his

his ſonne to be inſtructed in Learning: made vnto him this anſwere: If nothing elſe (ſayeth he) yet at the leaſte he ſhall not ſitte as one Stone vpon an other on the Scaffolde: hée ſhall not then be (as it were) a Stone amongſt learned men. The verye Ethnickes did knowe, that Uertue was gotten by Inſtruction in Learning: who had Schoolemaiſters at home with them, whiche ſhoulde learne their Chyldren in Artes and in Uertue: and which was a thing ſo greatlye religious among the Athenians, that they made a lawe, that the children ſhoulde not be conſtrayned to nouriſhe or helpe their Parentes, when they be far ſtricken in yeres: vnleſſe, in their youth they had of them bin committed vnto Maiſters and Teachers to inſtructe them, & therewith to be furniſhed with Uertue. To gette Uertue, wée haue néede of a double Inſtruction: one (as it were) a double Inſtruction, and the other a liuely manner of Inſtructing. The Bookes that are read, do giue vnto the Dombe, Inſtruction: which (in their maner and

kinde) doe teache without the ſounde of any voyce. The other Inſtruction is, of liuing Maiſters: who with the liuely ſounde of the mouth, bringeth forthe, and powreth into the eares of yong mē, the Rules and precepts of Uertue. The liuely Learning of the Mayſter, is farre much better, than the ſenſeleſſe or dumb knowlege of the Booke. Therefore certaine auntient Philoſophers, are read, to haue meaſured or paſſed throughe diuers lands and countries, neither lefte they anye that were not gone vnto. Pythagoras, Empedocles, Democritus, and Plato, did ſayle into ſtrange Countries, to the obtayning and winning of Uertue: and after they had ended the courſe of their peregrination, they ſurely found it. They were not contented with a ſhadowiſhe and lighte ſtudie, whiche they might haue hadde at home within their owne walles: but they applyed themſelues vnto other places, where they mighte knowe what ſhoulde beſte become them to learne: where they knew learned men: and not Bookes, but ſkil-

full

full Inſtructors and Teachers.

Nowe, to saye something concerning Bookes: wee haue to vnderſtande, that the Bookes of foure Authoures (among others) are chiefly to be red and envred: that is to say, of ſuche Poets as be writers of honeſt thinges, of Hyſtoriographers, of Philoſophers, and aboue all, of the holye Scriptures. God and honeſt Poets, do very much make and conduce a good and honeſt life: ſo that in old time, the moſt learned cities of the Grecians, woulde firſte of all inſtructe their children in Poetrie: thereby affirming, that Poets were onely Wiſe. In Poets, children are broughte vppe in Vertue: as Horace moſte truelye ſayde in hys Epiſtle.

Foure Bookes are chiefely to be envred, to the obtayning of a good and godly life.

A Poet doeth faſhion the tender and yong ſtutting mouth of a Child. Immediately alſo after, he then frameth hys minde with right louely and friendelye preceptes: yea, he inſtructeth him wyth examples, and comforteth him alſo in al his pouertie and ſickneſſe. Secondly. the Bookes of Hyſtoriographers, whiche do

also propose and sette forth vnto vs, the actes of Noble menne, and their maners also and fortune. Out of whose commẽdable and worthy life of Praise, bothe the meane to liue well, is thereby gotten: as also by the rashe temerositie and vnlucky chaunces of them, wée maye be made the more warie and circumspecte, and so take their Rashenesse for our Instruction, whiche is very apt and profitable vnto vs. Therefore saith Diodorus: It is good for vs to amend our liues, by the offences of others: and to be able also to know, what is to be desired, and what to be auoyded by the examples of other men. An Hystorie (sayth Beroaldus) doeth muche inflame vs vnto that thing, which is good and honest: It abhorreth Vices: yea, it lifteth vp the good, and subiecteth much the wicked. Thirdlye, The Philosophers Bookes, whiche hath giuen forth Preceptes of Vertue, are Aristotles ten Bookes of Ethickes: Cicero his tenth Booke also of Dueties: Lactantius of his Diuine Institution: as also Erasmus of Ordayning a Christian

ſtian Prince: and manye other Bookes, whiche haue deſcribed plainely the way to liue vprightly, and honeſtly. Fourthly (and aboue all) the Bookes of the Holy Scriptures: by whome we are taughte to knowe GOD, and whome we muſt alſo acknowledge to be the Maker of all things, and that he alone is the only true Wiſedom of men, as Lactantius affyrmeth in his ſeconde Booke.

To confeſſe God, is our only vvyſe

That Pouertie is no let, vnto the attainment of Vertue.

THere is no cauſe why any eſtate or ſorte of menne, ſhoulde accuſe or finde faulte with Pouertie, as thoughe it were a plucker backe from Vertue: for Pouertie (as Apuleius witneſſeth) was in times paſte naturall among the Philoſophers: Yea, and it is manifeſte, that whoſoeuer hath attained vnto any kind of Commendation or Praiſe, hath bin firſte nouriſhed vp from his Infancie, in the ſtate of Pouertie. In time of the olde World, Pouertie was the buil-

Pouertie.

der vp of all Cities: the finder out of all Artes, without sinne and wickednesse: plentifull also in all kinds of Glorie: and among al Nations, it enioyed the commendation and praise. These are the words of Apuleius. If any man therefore be oppressed with Pouertie, let him followe the Philosopher, who beeyng constrayned through Pouertie, didde in the night season drawe water for mony, that he in the day time might haue fode and norishment, and whereby he might the better giue himselfe to Learning & Study. Whilest we haue therfore time, let vs here take paines, that wee (by it) may deserue that which we must of necessitie liue vpon: and that we maye get Vertue, whiche commeth and offereth hirselfe vnto all that diligently laboure in their vocation and calling. Herevpō Seneca saide: Thou shalt finde Vertue in the Temple, in the Market place, in the Court, yea, and standing also by the walles of thine house, although but of darke and duskie coloure, hauing to thy selfe knottie and harde handes. Where-

by,

by, no other thing is signified, than that Vertue also loueth and embraceth suche menne, as are giuen to Laboure and to take paines.

Whether Vertue may be attained without Learning.

But, some man peraduenture will saye: There are manye vnlearned men, which neuer did learne letter, that be yet notwithstanding, truly counted & iudged to be right honest mē. We must answere indéede, that many men of a very good Witte, are ofte led to Vertue without Learning: as Cicero witnesseth in his Booke of Orations, saying: I haue knowne many men of an excellent minde and Vertue (althoughe indéede withoute Learning) hauing in a maner the Diuine habite of Nature itselfe, as of their own selues: and I haue also séene them to be very temperate, sober, and graue. This also I muste adioine to the praise and Vertue of the vnlearned: that is, that Nature is able to Cicero.

do muche moze without Learning, than Learning without Nature. And this same therefoze I vnite oz knit togither, when a certaine fine speache, and stablishing of Learning, shall come to an excellent and notable Nature: than the whiche, I know not what a moze noble & rare thing is wonte to remaine. These are the wozdes of Cicero.

Of Exercise.

BEside Witte and Knowlege in the thirde place: wée muste vse Diligent Exercise. Otherwise let no manne bestow his labour and study to get Vertue. Foz, as Cicero recozdeth in his third Boke of newe Rhetozike: In euerye kinde of Discipline, the Rules and Pzecepts of Arts are but weake and of smal fozce: vnlesse they be exercised wyth continuall diligence, and with very long vse and custome. And also in good memories, Learning but smally anaileth, vnlesse it be perfected, and so allowed by Cicero. Lactantius. Painfulnesse, by Labozand Diligence. And Lactantius in hys thirde Boke, saith: That Artes are learned, not that they

they maye be onely knowne, but that they maye also bée putte in exercise. And they are practised, eyther in the behalfe of mannes life, eyther else for pleasure, or for praise and glorie. Cicero left a writing in his Offices, that all Praise and Vertue did consiste, not in Knowledge, but in Practise: that is to saye, It is but a small thing to know what Vertue is, what Honestie is, and what Vice is, vnlesse we also exercise, and put Vertue in practise. Cicero.

The exercising of our Knowlege, for the obtayning of Vertue.

OVt of these saide foure Bookes: that is to wit, out of Poets, oute of Hystoriographers, Philosophers, and the holy Scriptures, if wée desire the fruite and profit of true Vertue and Honestie, it behoueth vs to folowe the custome of Bées in gathering of Hony. For, Bées that doe gather Hony, do flye about here and there among dyuers flowers, taste also of many floures, and suche vp also the iuyce of many flowers. Then they also carry with them into their Hyues Bees.

some

ſome ſwéete moyſture of their diligente and painefull Trauell: whiche they alſo lay downe and preſſe it togither, and therof commeth the Hony. And by thus often doing, they heape togither at lēgth a good quantitie of Hony, which is a ſwéet reward of their labours. No otherwiſe oughte he to doe (whoſoeuer he be) that is deſirous and ſtudious of Learning & Vertue, and that otherwhyles do ſéeke to become a man: wherevnto, he muſte haue foure manner of Exerciſes. The

Foure Exerciſes.

firſt Exerciſe is, that out of thoſe things

The firſte Exerciſe.

whiche he either heareth or readeth, hée doe gather ou te into a noting Table, thoſe things, whiche ſhall be profitable to Eloquence and Vertue, as it were into the Storehouſe of Memorie, whatſoeuer he ſhal at any time reade, that may further Eloquence or Vertue. For, eche of them requireth a notable manner, as

Cicero.

Cicero witneſſeth in his fourth Booke of his olde Rhetorike, ſaying thus: Wiſedome without Eloquence is but a ſmal profite vnto a Citie or Cities: and Eloquence without Wiſedome, did for the

moſt

moſte parte hurte, and neuer profited at all. Therefore ſhal euery Student haue two Noting Bookes, into the which, he may gather ſuch things, as he both heareth & readeth. Into the one, that which teacheth Eloquence: and into the other, that, which teacheth Vertue: euen lyke vnto a Couetous man gathering treaſure, who hathe diuers Cheſtes, into the whiche he putteth his Siluer by it ſelfe, and the Golde by it ſelfe. This Exerciſe didde Plinie the Writer of the naturall Hiſtorie, vſe: of whom, Plinie the ſecond (his Uncle) writeth in his Epiſtles, that he read nothyng, whyche hée didde not alſo picke out after he read it. Plinie.

The ſecond Exerciſe is, that he muſt ſhut vp in his memorie, thoſe thinges whiche he gathered oute: and thinke, that ſometime he may haue néede to vſe them: as Macrobius witneſſeth in hys ſixte booke Saturnall, ſaying: That this is the beſte waye into reading and hearing, to followe thoſe things which thou allowest in others: and ſuche things as thou doeſt moſt of all wonder at in other The ſecō Exerciſe of Macrobius

mens

mens sayings, to tourne them to thine own behoofe and purpose. Which thing, the Latines did among themselues: and also notable men among the Grecians, were wont so to doe. These out of Macrobius. This is not now simply to hear an Authour, to learne onely his words, or to vnderstande his Orations: but out of his writings to gather vnto hymselfe Eloquence, and the way also to liue wel, like as meate, onely put into the mouth and chawes, doth not profite the bodye, except it go downe into the Stomacke, and there be concocted, and so at length is turned into bloude and flesh: So neither reading nor hearing anye thing auaileth, vnlesse it be tourned to the vse of Speaking, and that rather speaking discretely and wisely.

The thirde Exercise.

The thirde Exercise is this, that no day doe passe away withoute some profite, after the example of the cunning Paynter Apelles: who daylye was so well occupyed, that at the least, he painted or drewe out some little line. After this custome and order, the gredie guts also

alſo of the worlde, doe vſe to lay aſide euery day, ſome péece of Coyne into their treaſurie, for the encreaſe of their after ſtore. For, ſmal things oftetimes, put to ſmall things, at length are made many things: as Heſiodus ỹ Poet witneſſeth: Heſiodus. If thou aſſayeſt to adde trifles to trifles, and doeſt it often: in the ende, a greate heape is gathered togither.

In this Exerciſe, we muſt not labour to learne muche, as it were but for one day, but we muſt with Diligence learn it perfectly and well. Therefore anſwered Apelles a certaine vnſkilfull Painter, that bragged of his ſpédie diſpatch in Painting of an Image: I wonder not (ſayth hée) at that: for manye more ſuch fonde pictures, mayſte thou ſone painte and diſpatche. Wherefore, this ſaying of Cato is to be folowed: Done ynough, Cato. if it be well done.

Auguſtus Cæſar had thereof this pro- Auguſtus uerbe: Make haſte ſlowly: that is to Cæſar ſay, Make ſlowe haſt on thy worke, therby meaning, to do it warily and wittily, and not too too haſtily: For, ſomewhat

ſlowe

slowe and prouident going forewardes, doth muche more profite, than post hast without Arte or Reason.

The fourth and laste Exercise.

Now, the last and fourth Exercise is, that thou repeate in the Euening, such thinges, as thou haste bothe hearde and read on the day time. Which vse and custom, Cato did kéep, as Philelphus saith in his seconde Booke Of the Education of Children. And Apuleius writeth of certaine in *India*, which are called Baresophisters: who neyther knewe howe to tylle the grounde, howe to plowe the fieldes, neither howe to tame Horses, nor howe to yoke Oxen, ne yet howe to sheare Shéepe. Yet, both the aged Maisters & the yonger Schollers, had Wisedom then wonderfully in reuerence: detesting nothing so muche, as Drowsinesse and Idlenesse of the mind.

Apuleius.

After that the Table was once couered, before Meate was set thereon, all the yongmen out of diuers places (as the manner there was) came togyther to eate. Then the Maisters asked thē what good they had done from the dawning of the

the Day, vntill that preſent time. Then one called to minde, and anſwered, that he (among certaine which were at Diſcorde) had made Peace and Concorde. An other ſayde, that he did obey his Parentes, whiche commaunded hym to doe a certayne thing: An other ſaide, that throughe muſing by himſelfe, he had deuiſed ſomewhat: And an other ſaid, that he had learned ſomewhat. But he that coulde not bring or ſay ſomething, was thruſt forth out of the Dores to his labour and buſineſſe, and ſo went without his ſupper. Theſe are the wordes of Apuleius. So alſo ſhoulde euerye manne that is ſtudious of Vertue, folowe (being by hymſelfe in the Euening) the nature of Shéepe, whiche being in the euening broughte from their Paſtures, doe then chew their Cudde in their Coates: that is, do eate againe and teare with their téeth the ſame Fodder, which they before had cropped vpon the day time: and do alſo giue Milke to their Shéepehearde through the ſame Fodder, which in the day tyme they had plucked vp. So

in like maner, he that loueth and ſtudieth Vertue, oughte in the Eueninge to repeate thoſe thinges, whiche hée before read or hearde: as well thoſe that conduce vnto Eloquence, as vnto Vertue.

Secondly, let hym tourne them vnto Milke: that is, let him vſe them to a profitable and honeſt behoſe of his life: and let him ſhewe forth that thing, wherein he hathe bin alſo profitable vnto others: like as the Shéepe being yet filled with Milke, doe ſhewe forthe themſelues vnto their Shéepehearde, that they in the day time haue eaten and chewed graſſe: and that they haue not ſpent the daye in Idleneſſe. This alſo will profite, yea, & that not a little, to ſtande in contention with another whether he hath more profited in Eloquence or Vertue. For, then doeth euerye manne proue howe muche he doth eyther know or not know, when as he hath entred into comparíſon with an other. Therefore writeth Suetonius, in his Booke of noble Grammarians, that in times paſſed (in the ſchooles) this was the vſe and cuſtome, that the Scholers

Suetonius.

lers before dinner ſhoulde diſpute togy-ther : But after dinner (their Bookes layde aſide) they ſhoulde then declame, or fall into reaſoning and arguing.

VVhat comelineſſe, and vvhat Vertue and Honeſty is by Man to bee kepte in euery time and age.

Chap. 3.

The life truely in ỹ trade of Vertue and Honeſty, conſiſteth in two thinges, that is to ſaye, in the ſeemely adorning of Man hymſelfe, and in honeſt dealing alſo towardes others: as Macrobius witneſſeth in his firſt Booke and firſt chapter of Scipio his Dreame, ſaying, that by Vertue a good man was firſte made Gouernor of hymſelfe: then, after that, of the common wealth. And it Macrobius

is méete indéede, that a good man do first gouerne and instructe himselfe, before he be a Gouernor or Instructor of others,

Thales. Herevpon was Thales the Philosopher demaunded, who was a King indéede, who answered: He that is taughte to rule hymselfe. Dwell at home with thy selfe, that thou mayest knowe of what abilitie thou arte. But howe he oughte to gouerne and instruct himselfe by Vertue, he must most diligently learne: whiche he may here know by these Precepts following.

He that wil teach and rule himselfe honestly, muste keepe these sixe precepts folowing.

Silence. THe firste Precept is, that he learne to be silent, and to holde his peace: & that he loue Silence more than muche babbling: For Silence sheweth forthe a Wise man: but vaine and much babling, argueth a foolishe man, who cannot refraine to holde his peace. By Silence doeth

doeth a Philosopher no lesse vtter his Wisedome, than he doth by open speaking: as Macrobius witnesseth in hys seauenth Booke and first chapter: that is to say, It is no lesse token or signe of Wisedom, a man to hold his peace, thã otherwise to speake. Hereuppon, as saith Apuleius, was Pythagoras firste called a Philosopher, bycause he taughte his Disciples firste of all to be Silent and holde their peace. And the first Instruction of that Scholler whiche shoulde become Wise, was, to refraine his toug, and to kéep his words within the walles and compasse of his teeth. Socrates also being asked of a certaine man, howe a man mighte be made Wise: did giue vnto hym two preceptes: Firste, that he shoulde more often holde his peace, than vttor speache: The other precepte was, that he shoulde learne to speake. Socrates.

It is euident by thrée signes, that it is better for a man to holde his peace, than to speake. First, by Nature, which hath bestowed vppon Man, but one Mouth and two Eares: to the ende we shoulde It is better to hoide our peace than to speake.

speake lesse than we heare. Secondely, by the custome of the antient Romanes, who were wont to Painte Angerona, their Goddesse of Silence, w̄ hir mouth sealed vp with Ware. And the Egiptians Painted their God of Silence, called Hyppocrates, stopping his mouth wyth hys twoo fyngers. Thirdelye, by the doctrine of ancient Philosophers who neuer condemned any thing more in Man, than much Talke, saying, that therefore Nature had giuen vnto Man Téeth and Lippes before his Tongue, bycause they mighte kæpe it vnder, and that it shoulde not be ouer-much a babler, or busie speaker. Therefore Xenocrates being demaunded of his Silence, aunswered: that it neuer repented hym in kæpyng of Silence: but that he ofte repented him for his much speaking. Againe, lette hym before learne to speake those thinges, whiche beste becommeth him to speake: but no lies or forged thinges: for he that is bolde to speake fained and hidden thinges, is to be noted but blacke coloured, as Horace recorded: neyther

Xenocra. es.

neyther yet thoſe woꝛdes, whiche (as Plinie ſayth) ſhall returne by the thꝛoat: that is to ſaye, hurtefull to the ſpeaker: neyther backbiting woꝛds, whereby an other mans eſtimation and honoꝛ is deꝓꝛaued oꝛ euill ſpoken of: no, neyther yet ſecreate woꝛds, eyther woꝛds ſpoken in Dꝛinke: but only thoſe things, whyche are good and honeſt, chaſte alſo, ꝓꝛofitable and true. And it followeth: He that truely woꝛſhippeth Uertue, muſte alſo kæpe all other things in ſecreate. Theꝛfoꝛe ſayd Ouid: It is a notable Uertue to kæpe Silence: and on the other ſide, it is a grieuous faulte to ſpeake ſuche things as are to be kepte cloſe. Plinie. Ouid.

In Speaking theꝛefoꝛe, this Lawe is to kepte: that is, when we are aboute to ſpeake, thē to note, whether the thing whiche we woulde ſpeake, be comely foꝛ the place, as alſo foꝛ the time: and likewiſe, whether it be apte vnto others purpoſes, then being there ꝓꝛeſent. Secondly, we oughte alſo to ſpeake, when Silence ſhall be eyther hurtefull vnto our ſelues, oꝛ vnto others. Thirdly, hée

ought to take good hæde that he do not ouermuch busie himself in any matter at al: that is, ẏ he kæpe measure in all such things as he mindeth to take in hãd: neither that he doe ouerfarre deale in such things as be euil: nor yet ouersparingly to with holde from speaking or doyng that, which is conuenient, good and lawfull. Terence in Andria, (the first sceane) sayth in this maner: I thinke that to be profitable in the life of Man, where nothing ouermuche is done: that is, that Measure (by all meanes) be alwayes obserued and kepte. And herevppon the Learned haue said: that Vertue stil consisted in the mean. And as Horace saith: There is a Measure in things: and there are also certaine limites thereof: without the compasse whereof, nothing that is Iuste can stande.

Terence.

Horace.

Vertue consisteth in the Meane: and Vice in excesse. Wherefore, in all thinges, Meane and Measure is to be commended: and Excesse to the contrary, to be discommended. Therevpon, the Poet Hesiodus sayde: The Halfe is more than

than the Whole: that is, that Mediocritie is more to be commended in things, than Ouer-muche or no meane: for the common Prouerbe is: Euery thing that is too muche, is tourned into Vice, or to be noted in the worste parte. Cleobulus Lindius, one of the. 7. Sages of *Greece*, vsed to say: In euery thing, Measure is best. Fourthly, let him shun and auoide that thing, whiche he reprooueth in an other. By the testimony of Diogenes the Philosopher it is thus sayd: If thou wilt be a good man (as one endued with Vertue) putte that away from thee, whyche thou despisest in another. And Cicero also saith: He that is ready to finde faulte with an other, oughte firste to be blameless himself: for we can easily and clearly see other mens faults: but as for our owne, wee hyde them and knowe them not. If euery man shoulde descende into his own selfe, & so weygh wyth himselfe what maner a mã indeede he is, and also of what corrupted mind: truly he would then ceasse to taunt or nippe others: and so would first of all purge himselfe from

Cleobulus.

Diogenes.

Uices, and garnishe himselfe with Ver-
tue. Therefore, oure Sauiour Iesus
Christ in his holy Gospell, beyng about
to exhorte vs vnto Vertue, commaun-
ded, that firste we shoulde caste oute
the Beame from our own eies, and then
the Moate from an other mannes eyes.
We shoulde firste cure and heale oure
selues, and after that, others. Fiftelye,
let him learne to sustaine and suffer, as
well Aduersitie as Prosperitie. Let him
not ouermuche reioice, when Fortune
fauoureth him: leaste the same Fortune
being sodainly againe altered, he should
then be ouermuche disquieted and sor-
rowfull. Neither in Aduersitie shoulde
he ouermuche lament, after the example
of Socrates: who in eyther sorts of For-
tune (which soeuer) is read to be alwais
of like countenaunce and minde. There-
fore, Plato also being demaunded by
what meanes a man shoulde be knowne
to be wise, answeared: A Wise manne,
when he is reproued, is not therfore an-
grie or teastie, neither is he puffed vppe,
when he is commended and praised.

For

For Vertue hath no acquaintance with Pride, bycause it is a very hatefull and euill Vice: neyther doeth it euer admit anye Desperation or Wrath: bicause they be also very hurtefull and daungerous Vices. Wherefore, the common Prouerb is, that the man which is feeble and weake harted in Aduersitie, is not vnaptly compared to a Rushe. In eche fortune therefore, (both Aduersitie and Prosperitie) the custome of a certaine Philosopher is to be followed: who in Prosperitie was pensiue and sad (foresée-ing, that after mirth, commonlye followeth sorrowe) and in Aduersitie was glad and mery, knowing by good experience, that after the fall of euill, some riseth vp goodnesse againe: for Fortune is very slippry & changeable. Therfore, in Prosperitie, let vs thinke that Aduersitie will also followe: For, Plautus witnesseth in Amphitrio, that GOD doth so think it good and conuenient, that Sorrowe (as a companion) shoulde still followe after Delight and Pleasure. In Aduersitie therfore, let vs so thinke, that Plautus.

God

God will make an ende of suche things,
Virgil. according to that saying of Virgil: And it will do a man good to remember these euilles, as felte in times passte. Sixtely, and lastly, let hym séeke means, to please bothe God and Wisemen: whiche, them to please, is doubtlesse the greteste praise and Vertue. For, he that seketh to please them, muste be of necessitie either presently good, or else at the leaste (in time) be of them made good. For, those whych be good, do onely loue suche as are good: and to the contrarie, the euill are louers
Seneca. of the euill. It is euident out of Seneca, that he, whyche wisheth for Vertue, oughte to take paines to please good mē: saying, Some good man is to be chosen vnto vs, and alwaies to be set before our eies: and that we may so liue, as though he euer loked vpon vs, and didde sée our doings in all things. For, he shall easily loue both vertuously and well, whiche is conuersant among good men, and which also liueth according to their good wils & discriptions: and that none otherwise truly, than is the maner of women: who

attyring

attyring themſelues before the Glaſſe, at length (when they are moſte finelye adorned and decked) doe then come forth to ſhewe themſelues.

Of the maners and Vertues, of ſundry times and Ages.

ALthoughe Honeſtie and Vertue doe very well beſéeme and ſette forthe a man: yet in dyuers times and ages, dyuers and ſundrye manners are requyred concerning Honeſtie. For, the Prouerb is: An other life, requyreth an other order of dyet, as alſo of other maners. For, the ſame thing doeth not conduce or ſo aptely profite in euery age: but as ſome things do become Childehoode, ſo other thinges doe belong vnto Youth, other things vnto the ſtate of yong men, and other things alſo vnto mans ſtate, and vnto olde men. For, in time of age, mens manners are ofte altered, and Nature likewiſe is ſoone chaunged. And vnto Mankinde, there is belonging fiue ages: The ages of Man

that

that is to wit, the time of Infancie, the time of Childhood, the time of Youth, the state of Yongmen, Mans state, and Old age: Whereof euery one hathe his proper office, Manners, and Qualities, as immediately followeth.

Of Infancie.

THe first age of Mankinde after hys birth, is called Infancie: And it is so called, bycause it hathe not the vse of Speache. And no Maners or Vertues are to be prescribed vnto it, bycause it is not as yet capable of Reason: for it hath in it, neyther the vse of the Tongue, nor yet of Vnderstanding. Therefore, it oughte, by the onely Instruction of the Mothers or Nurses, to be here trained vp to suche purpose, and that it may liue in thys World.

Of

Of Childhoode.

Childhode is the ſecond age of mankinde: namely, when Children beginne to ſpeake: and not hauing as yet the full vſe of Reaſon. They beare the name of Children, of this worde, *Bua*: that is, Childes Drinke, whyche they call *Bua*: beeing as yet vnable (and without Prudence, Reaſon, or Underſtanding) to vtter forth their firſte wordes. Theſe (of this age) are timely to be inſtructed of their Parentes and Nurſſes: whereby, they maye begin the more honeſtly to liue, in theſe ſortes of manners following: that is to wit, that they truly know God: that they alſo do worſhip him in harte, and likewiſe in feruent prayers: as Hermannus Buſchius counſelleth in his Verſe, where he exhorteth Children vnto Vertue. Let them (ſayth he) obey their Parentes, and reuerence their Elders: let them be barred from to muche play, and alſo from euill company, leaſt they be ſtained with noiſome vices, Hermānus Buſchius.

vices, before they firste begunne the vse of Reason: than the which, nothing may
Apuleius. be more detestable, as Apuleius doeth witnesse, saying: Who will not hate that Childe, which like a Monster sooner groweth vp strong in Wickednes, than in age, and is readye to hurte wyth myschiefe, or before he be of any bodilye stature, eyther to be but yong in yeres, and yet olde in Vice and Naughtinesse. Perfecte Prudence cannot as yet be required or had in a Childe: whereas childishnesse it selfe doth still beare sway in hym: and in whom also the weakenesse of a very grēne or newe minde doe yet beare rule. Therefore, the Shippe playeth, and he rideth vpō a long Rēde. For that cause, he ought not ouermuch to bē borne with all: leaste he be inclined and beate vnto Vices, and so alwayes after remaine wounded therewith: for that whiche in Youth hathe once sticked to the flesh, will verye hardely in Age departe from the bone. Wherefore, they are to be diligently instructed in these Preceptes, as Philelphus prescribeth in hys

his eighte Booke Of the Education of Children: that is to ſay, that they worſhippe GOD (as is before noted) and be obedient both in words, in maners, and in the order of their body: and to goe alſo cleanly apparelled. They maye not bée giuen vnto many wordes, neyther bécome lyars, nor be like vnto Beaſtes, or euill conditioned, neyther yet ſlowe in bodye, as are Aſſes: nor vncleane as Swine in the myre: eyther their Garmentes vnbruſhed, as Beggars: or filthie as ſtinking Goats: neyther vnlearned as a Stone, or as an *Archadiã* Aſſe. And after they be ſeauen yeares olde, let them be put vnto Schoolemaiſters: for ſuch was the maner of the Gentiles, as witneſſeth Philelphus in hys ſeconde Booke.

VVhat is to be auoided of children.

Of Youth.

YOuth is, that Age, whiche is nexte vnto Childehoode, although (according to Perotus) the Lawyers do putte

Perotus.

and accounte Youth after young mans state: but by vse it is set before. Whereas now, if they cã perfectly speake, they are (as therevnto fitte) to be commended vnto Schoolemaisters. And it is called Youth (as sayth Perotus) of Helping: bycause it is then of strength, and apte to helpe his Parentes. For, it is then of ability to dispatche businesse committed vnto it: and is also able to endure and abide Labour and Trauell. In this age, tender bringing vp is to be auoyded, as Quintilian sayth in his firste Booke and thirde Chapiter: forasmuch, as Delicate bringing vp (sayeth he) corrupteth and weakeneth both the strength of the Bodye, and also of the Witte. What then will the elder Youth doe whiche hathe crepte vp in Purple? And they whiche are nowe daintily fedde in this Age, are also desirous of Dainties all their liues after. Whyche if they cannot obtayne: they yet labour wyth desire (as muche as they maye) bothe by righte and by wrong, to satisfie their daintie mouths. And so at lẽgth fal to Loytring and Idienes,

Perotus.

Quintilian.

Delicate bringing vppe of Youth, the inconuenience thereof.

neſſe, to play, to Theft & Robberie, & to all kinds of Miſchiefe. In this Age, the Children of *Rome* did brag of the Gates of the Temple, of the Chaines whyche they had worne about their necke frō ẏ time of their Infancie (as it wer in tokē of renoūcing Childhood:) & afterwards, being deſirous to putte from them their Childiſhe manners, were clothed in a white Gown, Embrodered & wroughte before with Purple, in token of a more pure, of a better, and more Honeſt lyfe: that beholding the whiteneſſe of the Gowne, they mighte flye from Vices, which make men blacke, foule, and hatefull vnto others: ſéeyng vppon them the brightneſſe of the Purple, they mighte the rather thinke and endeuour therein themſelues, that their liues ſhoulde ſo clearely ſhine, as might of all menne be commended and praiſed.

The maner of children in old time among the Romanes.

The Dueties of Yong men.

FIrſte of all, God is to worſhipped, both with Prayer, and alſo with a

cleane hearte: then their Parentes, and nert their Maisters. To obey those three, and also to shunne those thinges whiche letteth the accomplishemente of that whiche they doe commaunde: Lette them here learn, seeke, and daily execute the holy commaundementes of God. It is most plaine and manifest, that a yong man shoulde obey these three: for vpon them doth depēd our whole life. Of God we haue our Soules: of oure Parentes we haue our Bodies: and of oure Maysters, we haue the Instruction of oure Soules. By the whiche oure life differeth from brutishe or sauage Beastes. Therefore, that wee maye be thankefull vnto them: wee musste of righte loue and obey them.

VVhat Mā hath of God, of his Parents, & of hys Maister.

Of Yong mans estate.

The state of a Young manne, is the fourth age: whiche beginneth wyth him at the yeares of. 14. It is called the State

State of a Young manne, or Young mans State, of thys Verbe *Adoleſco*: whyche ſignifieth, to growe vp. For, at that time, menne do growe vppe in body, in Strength, and in Reaſon, yea, in Vice alſo and in Vertue: although more inclined vnto Vice than vnto Vertue. And at that time, is euery mans nature and diſpoſition firſt knowen, and whervnto it is moſte bente and affected. For before, thoroughe the ſmall diſcretion of their age, it coulde not ſo well be knowen and diſcerned. For, (ſaieth Terence) ſo ſone as they be Yong menne, they gyue themſelues to ſome ſolace and paſtime, as alſo vnto Study: eyther elſe to bring vp Horſes, or Dogges to hunt withall: eyther to make much of Philoſophie and of Learning. Vnto whome alſo Horace doeth agree, in his Arte of Poetrie: A Yong man hauing no bearde, after hee hathe once gotten hys necke from vnder the Yoke of hys Gouernour, gyueth hymſelfe immediatelye vnto Ryding, to Hunting, and to ſolacing of hymſelfe abroade, counting then Simplicitie to be

Terence in Andria.

The affections commonly in Youth.

but Wickednesse: contemptuous also of all suche as gyue vnto hym good councell: nothing regarding his owne profite: very wastefull of his money: ouerloftie, greedy, swifte also and readye to forsake suche thinges as oughte of hym to be beloued. This Age, that is to wit, Young mans State, is of two sortes: The one, from fouretéene to eyghtéene yeares doe continue, and is called, Yong mans State (béeyng without Beарde) bycause in those yeares Yongmen are wythout any Beарde: like as in times passe, Phœbus, that is, Apollo, stode in the Temple of the Ethnickes withoute a Beарde, as sayeth Valerius Maximus in his firste Booke Of Despised Religion, touching Dionisius the Syracusian Tyrante: And at eightéene yeares, is the firste beginning that a Beарde doth growe: and men are then sayde to goe oute of the Beardelesse time, and so to stretche forwards vnto Mannes State. Into euery kinde of Wickednesse, doeth this Age casse a Yongman down headlong: as into Slouth and Idlenesse, into

Pa-

Paſtimes and Playes, into Diſobedience, Surffetting, Ryot, haunting of Whores, Pryde, and waſtefull Diſpending: they vainelye conſume theyr Subſtaunce: beeyng nothyng at all carefull for the life that ſhall followe: as all Comedies doe witneſſe: whyche ſpeake nothing elſe of Yong men, than, that they doe conſume theyr riches vpon Whores, vpon Ryot, and Banquetting.

Hovv Yong men are to be trained vp of their Parents and Maiſters, to Vertue & Honeſtie.

WHereas (therefore) this Age aboue all others, is moſte readye to offend, and doth daily more and more giue it ſelfe therevnto: and by reaſon of the luſt of Youth, euen like vnto the yonger Colts, whom Youth doeth much pricke and moue forwardes. Therefore are Young menne to bee timely brideled:

eyther of their Parentes, or else of theyr Maysters: and that none otherwise than are vntamed Horses to be tamed and broken of the Ryder wyth the touche of sharpe Spurres. By foure rules, the Parents or Maisters ought to bring vp their Youth to fruitfulnesse: That is to saye, by Instruction, by Warning, by Promise, & lastly, by Praise and Threatnings.

How Instruction consisteth in sixe Preceptes.

1 FIrst Yong men ought to know, that God is chiefly and aboue all things to be worshipped & reuereuced: who hathe created, who also fœdeth & preserueth al things: & who leaueth no sinne or any euill vnpunished, nor no good thing vnrewarded, giuing vnto the good an eternall reward, and vnto the wicked euerlasting punishement. And withoute whose grace and fauoure wee menne cannot

cannot do any thing,no,not liue one mo-
mēt of time. We ought therfore to take
good hæde, that we offend him not wyth
an euil life. Secondly,that we maye not 2
truſt in any earthly riches: and chiefely,
not to the beautie of the bodie. For the
ſhape of the body, or the beautie therof,
(whiche we counte good) is but a fading
or brickle thing: & therfore Virgil ſaid, Virgil.
Eglog. 2. O faire childe,truſt not to much
vnto thy beautie: for white flouriſhing
bloſſomes do ſoone fade awaye, and are
by and by of none accompte. Neyther
let them ouermuch lament,if they be de-
formed in bodye: but let them rather la-
bour, that they maye in their mindes be
louely and faire: for, as Franciſcus Pe- Franciſcus
trarcha ſayth in his booke of Aduerſitie: Petrarcha.
It is better to bee made faire in know-
ledge and in vertue,than to be borne fair
in bodie. In this precepte, did Socrates
oft inſtruct his ſcholers, commaundyng
them to loke vpon the glaſſe: that,if they
ſawe themſelues deformed in body: they
ſhould therefore labour to be made faire
in minde: for the bodie is defiled, whyche

kéepeth a foule foule in it: euen like as a beautifull Tombe, ý kepeth therein a rotten and ſtincking carkaſſe. Therfore Math.23. doth Chriſt in his Goſpell call the Phariſeis, painted Sepuchres: bycauſe they appeared to be religious and good: but yet were inwardly rauening Wolues. Socrates gaue commaundement, that if any were blemiſhed in body, they ſhould then ſéeke for the beautie of the minde, by Knowledge and Vertue: which ſhold be more noble and longer to endure, thē any corporal beautie in ý world. 3 Thirdly, that they put not their truſt in riches, in worldly goods, nor in money: but in only Knowledge and Vertue: truſting, that they ſhal then become rich and happie. For, to be learned and wiſe, is truely in déede to be riche. As for common & worldly riches, they periſh moſt wickedly & come to nought. For, in times paſt, many there were, which were moſt rich & wealthy: but ſoner than a word could be ſpoken, they were made moſt poore & beggerly: as it is read of Crœſus ý moſt Crœſus. wealthy King of *Lydia*. Riches are not worthy

worthy so to be beloued, as though they were in dede precious gods: for Cicero in his fourth booke of newe Rethoricke alledgeth, saying: If thou wilt compare Riches with Vertue, they shal scarselye be worthye to be the handmaidens and seruants of Vertue. Therfore, yong mē (whilest their wits and age do flourish) let them get vnto them some wayfaring man vntil old age: that is to say, Vertue & Knowledge: for, they by it, in old age haue gotten both honor, safetie, prayse, & true Vertue. Wherfore Thales ẏ philosopher being on a time demaunded what yong mē ought to lerne: answered saying: Those things which they shold vse in their old age: & ẏ was, ẏ shewing forth of Vertue & Knowledge. Fourthly, whatsoeuer they see to be hurtful vnto others, or ẏ of others are to be auoyded: ẏ same thing let thē also shun: let thē begin to be wise by other mēs harmes: & so let thē instruct thēselues, & reform better their liues. The vices which do corrupt & displosit others, be these: namely, Disobedience, lying, much babling, infidelitie,

Cicero.

Thales.

4

Vices, to be auoyded of children.

fidelitie, wickednesse, playing for mony, whorehūting, drūkēnesse, wastful & vain spending of goods, loytring and idlenesse, and haunting of naughtie companye.

5 Fiftly, let the examples both of good & naughtie men be set before them: and let the liues and ends of them, be truely told vnto them: and how that the euill wyth euil were rewarded: as also to the contrarie, the good with good. Herevppon, the auntient yong men of Rome, in the beginning or prime time of their yong age, did clothe themselues with a mans gowne, that they might by little & little beginne and stretch forwardes towards such a life, as is worthy the praise of an honest man. Then were they brought forth to the common market place, that they might there know and see the common life of man to be of two sorts: that is, a life vitious and vertuous. The vicious life, hath alwayes an euil end: but the good and vertuous life, being (at the first) but hard and thorny, is afterwards rewarded with goodnesse, and that for euer & euer. Therfore, Hercules, in times

The Vertuous and the vicious life, howe seuerelie they are rewarded.

past

paſt (being a yong man) did rather chooſe to ſerue vertue with paines taking (knowing that after ſuch labour there ſhuld folowe a reward) than to Seruice wyth loytring and idleneſſe : as Cicero wryteth of him in his firſt booke of Offices. Sirtely, let them be exerciſed in labourſome and erneſt buſineſſe: let them in no wiſe be ſuffered to giue themſelues vnto idleneſſe, leſt they fall into filthy luſte and deſire. For, Ouid ſayth, If you once take away idleneſſe, the bowe of luſte is ſoone broken. And therefore did the antient Romaines exerciſe their childrē in martial affairs, in warring, in fighting, & in ſwimming. Yong men therfore are to be exerciſed with continuall labour & trauel, after the manner of horſekepers, who dayly do bring forth out of the ſtables from ſtréte to ſtréte, into the field, rough and vntamed horſes, that by running and courſing of them, they might the rather accuſtome them to the vſe of ſpurres and bridles: and not ſuffer them to rotte or vainly weare away through Idleneſſe or want of exerciſe. 6 Ouid.

Of

Of Warning.

NOw, secondly, (besides the order of instruction giuen vnto yong men,) parents and maisters ought to admonish them of their errours. For, if they haue erred in any thing: they ought then to be taught what should be better and more honest for them to do. Let your accustomed talke in their presence be good and honest: that by such continuall warning, they may be made the more vertuous & honest. For, words be of force to moue ỹ minde: and that which of man is most commenlye hearde, that is most surely fired and kept in his heart. Let them also herein be admonished: that is, ỹ they orderly followe the steps of their honest parents and kinsefolke: for, so Æneas in the. 12. Æneid, exhorteth & warneth his son Ascanius to learn Vertue of him his Father, saying vnto him: My son, learn of me, the waye of Vertue and true Labour: but touching Fortune, learne that of others. My right hand shal be thy defence from al assaults, and that shall sette thee

Æneas.

thee among many great rewards. Se that thou in ſuch wiſe do remember me, whē thou ſhalt once attaine vnto the yeers & ſtate of a man.

Of Promiſe.

Thirdly, let it be alſo promiſed vnto them, that they ſhal receiue (doubtleſſe) great rewards, both here of vs and elſe where, if they ſhal once embrace and follow Vertue: as Horace ſayeth in his Epiſtles: Thou good felow, whether ſoeuer Vertue ſhal leade or guyde thee, thyther moſt happilye goe on thy way, and doubtleſſe, for thy deſarts, thou ſhalt attaine vnto great rewards. I ſaye vnto you (O you yong men) goe on forwards, whether ſoeuer Vertue ſhall direct you, and you ſhal receyue greate rewardes, for he that hath atteyned vnto Vertue, lacketh not anye thing, but hath obtayned all things: as Plautus witneſſeth, in Amphit. Comedia. Horace.

Of

Of prayse and threatning.

HEre in this laste and fourthe place, yong men haue their commendatiō and prayse, if they be once founde to profite, and to go stil forwardes in the waye of vertue and honestie. For, praise is a gret spurring and quickning forwards, to dispatch with spæd any businesse that is taken in hand: as Ouide recordeth in these verses folowing, in his. 5. booke of sorrow. To be short (sayth he) Praise giueth great strength vnto the minde: and of prayse, loue maketh right fruitful and flowing breastes. For, we all (as sayeth Cicero) are inflamed with the desire and loue of praise: Quintilian biddeth vs to commende yong men, but specially all such as go forwards in wel doing. But, if they shall be founde slowe to embrace Vertue and Honestie: neyther yet haue will to heare godly admonitions & warnings: then must they sharpelye be dealt withal, and that with threatnings, and then with whippings, as Cicero witnesseth

Ouide.

Quintilian.

Cicero.

neſſeth in his fourth booke of his newe Rethoricke, ſaying in this maner: They whiche thinke that yong men oughte to be forgiuen of their crimes and offēces, are much deceyued: bycauſe that theyr age is no let or impediment to the doyng of any goodneſſe: for they are then as apt to learne good things, as they are to the contrarie, euil things. But thoſe in déede do very wiſely, which miniſter vnto yōg men ſharpe correction: that they in theyr ripe and flouriſhing age, maye atteyne vnto ſuch vertues, as may afterwardes defende them during the time of theyr whole life.

Of the dueties of yong men.

THe dueties of yong men, are diuers to be vnderſtanded. And the firſt is, how that they ought to chooſe vnto themſelues, ſuche a kinde of life, as they wil endeauour ſtill to vſe euen vnto theyr graue, after the example of Hercules: of whom it is read, how he in the time of his youth, dyd the very ſame thing: and

after the custome of the Romaines, who also brought their yong men into the cõmon market place (when they were something growen vnto yeares) & there they clothed them (as before is noted) in a mannes gowne: that they might then begin to throwe their Nuttes abroade, wherewith long before they had played and passed forth their time: and shoulde also put from them the follie of their former age, and shoulde hunte after that life, which is of all men most worthilye commended. For, it behoueth a man, not to passe the way of Honestie and of good life, whiche of necessitie must here lyue amongst men.

Secondly, as Tullie witnesseth in his first booke of Offices: It is the parte of a yong man to reuerence his elders: and to chose out from amongst them, the beste and most approued: by whose cõsell and honestie, he may best order and gouerne his life: Let him well temper himselfe from lewde luste, and from folish couetous desires. Let him exercise himself in labour, and in patience also both of the

Cicero.

minde

mynde and bodie: that he may be apte to be a man of warre, yea, and a Senator alſo. And when he will refreſh himſelf, and giue him ſelfe vnto paſtime and pleſure: let him then take hæde of intemperauncie: let him remember the Vertue of baſhfulneſſe: neyther let him be ouermuch Prodigall or giuen vnto wantonneſſe, but rather vnto ſhamefaſtneſſe: and chiefly e in thoſe things, where hys elders ſhal be preſente. Theſe are the words of Tullie. Furthermore, let yong men thinke themſelues (in time and in place) to be men, and not beaſtes: and therefore ſhoulde they alſo haue better manners than beaſtes. Let them call to minde that they are yong men, and not boyes and children to do things childiſhly: neyther that they be men and auntientes, and ſo to thinke themſelues wyſe ynough in their owne conceiptes: but that they alſo ſtande in næde to haue inſtruction and counſayle.

Of Mannes age.

The fifte age, is called, the valiaunt or manlike state of mankinde: considering, that at this time, both the person, age, and body of man is now fullye ripe and growen vp: so that it hath ceassed to grow any further in youthfulnes: and that also the beard hath now appeared on his Chinne. This (truely) is the only age, whiche is moste to be applyed vnto Vertue and Honesty: for ỹ it nowe flourisheth in the vnderstanding of reason, & is also strong in bodie, that it may the rather embrace the way of Vertue: bycause by ỹ name of this age (that is to witte) of a man, Vertue hadde first hys name. For, when to this word, *Vir*, ther is also added this sillable, *Tus*, thys worde *Virtus* is sayde to be made. So that Vertue hath borowed hir name of a man, that is to say, of *Vir*, bicause that only man is a moste apte or fit minister, and a worshipper of Vertue.

Of

Of the Honeſt life of Man.

THe life (truely) of a man, ought to be verye honeſt, and to be fully repleniſhed with Uertue. For, he leadeth not (as he ought) the life of an Honeſt man, which kéepeth not all good Uertues togither, but offendeth yet ſtil in ſome. Let a man therfore be prudent, Juſt, temperate, ſtrong, and of valiaunt courage: And let him be prudent, that he maye wiſely diſpoſe his woordes: call alſo to minde former déedes committed, wel to order things preſent: and before hande wiſely to loke about him, to prouide for things that are to come. And let him be wel ware, that what ſo euer he taketh in hand to do, that it may be done of him wiſely and diſcretely, & to haue alwaies an eye vnto the ende. For (doubtleſſe, as Cicero ſayeth:) It is a ſhame to ſaye after the ende: I would not haue thought, that it would ſo come to paſſe. Therfore, Terence in his Adelphus ſaith: This is it to be wiſe: not onelye to prouide for thinges before our eies: but for ſuche Cicero.

thinges also as are yet for to come. Let him deale iustlye with all menne, doe hurte to no man, nor wrong anye man: Lette him be friendlye to others, and a louer also of peace and concorde: Lette him likewise be godlye, and of curteous behauiour: and in all thinges lette him loue constancie, and kepe sure his credite: for credite (as Cicero in his. 1. booke of Offices reporteth) is the foundatiõ or ground worke of Iustice. Let him be moderate in al things, ỹ is, in kæping of Temperance and measure: let him be also modest, & of chaste & moderate disposition: let him be a sparer, and no prodigal spender, sober also in all his doings, and inclined to bashfulnesse. Let him be puissaunte and strong: not so muche in bodye, as specially in the minde: and not fearful, or of a weake harte in time of aduersitie, neyther let hym giue place vnto euil: but let hym alwayes preuayle with the greater boldnesse or stoutnesse of courage: lette hym not be sodaynely moued eythet feared: but, how so euer things do fal out,

Credite.

let

lette hym plucke vppe vnto him a courragious and manly heart. And aboue al things, lette hym bꝛydle in himſelfe, the notoꝛious euilles of Auarice and Ire. Lette him not deſire vaine and fooliſh thinges, as the manner is of childꝛen: and when he is moued vnto anger, lette him then refraine and not doe anye thing. Plato therfoꝛe on a certaine time being demaunded, what man (amongſt others) was moſt ſtrong: aunſwered and ſayde: Hée is moſte ſtrong that can ouercome hys owne furye oꝛ anger. Furthermoꝛe, let hym that deſireth the vſe oꝛ way of Honeſty, obſerue theſe two pꝛecepts: whiche is, that he firſte ſhould ſéeke meanes to be in déede ſuche a one (oꝛ the verye ſame) as he woulde gladlye deſire to bée accompted off. Foꝛ, Cicero witneſſeth in his ſeconde booke of Offices, howe Socrates was wonte to ſaye: The way to gloꝛye was but ſhoꝛte, if a man would ſtudye to bée ſuche a one in déede, as hée woulde bée counted of others.

Plato.

Cicero.

Secondly, let hym earnestly labour (as out of this precept of Ouid:) that he lose not the name of a good man. If thou lose (sayth he) all things: yet remember too keepe sure thy good name and fame: for if that be once lost, thou shalt afterwards bee but slenderlye accompted of. And that this may of euery man be done, let this rule now folowing of Horace in his Epistle be truely obserued: that is, Bee not to hasty: but before thou goest about any matter, pause a certaine time, and aske coũsel of the learned, after what sort and maner thou maiest quietly passe ouer the course of thy time and age.

Horace.

Of old Age.

NOwe, the .6. and last age, is called olde Age: vnto which age, properly belongeth the vertue of prudence: which vertue, olde men haue atteyned vnto, eyther by custome of long life, eyther by knowledge, or else by greate experience. Wherefore, It is the duetyes of olde menne (sayeth Cicero

cero in his .1. of Offices ; to further and helpe, with their Councell and Wiſedome, both Youthful perſons, their Friendes alſo, and the Common wealth. Therefore, Romulus, the firſte buylder of the Citie of *Rome*, chose oute (as Liuie witneſſeth) an hundreth olde men, whiche ſhoulde gouerne the ſame Citie with Councel and Prudence. And thereof (euen of olde men) is the Senate appointed and ordayned, as it were the gathering togyther a companye of olde and aged men: to the ende they ſhoulde be Gouernours of Cities, and to be an example alſo of Uertue and Honeſtie vnto all thoſe that be of the yonger ſorte. Therefore is Honor giuen vnto them, as vnto the Poſſeſſoures and Teachers of Prudence, by the Image of Uertue and Honeſtie. Finally, it is the duetye of Olde men, to auoide the Vice of Auarice (which chiefly raigneth in thē:) and that done, to eſchue Waiwardnes & the ſin of Slouthfulneſſe. And it is al wayes their partes to conſider, what the white haires on their heades do truely ſignifie Cicero

vnto them, and what also their crooked bodies do prognosticate vnto them: that is to wit, that their maners (apparantly) be both graue and good: and that they likewise remember, howe they doe daily drawe nighe vnto Death, and are euen nowe leaning ouer the Graue or Sepulchre. Their bodies do bend cuē towards the Earth: whereby they maye truelye knowe, that immediately after Death, they shall descende into the bowelles of the Earth. It behoueth them therefore to forsake the toies and allurementes of this vaine worlde, and to prepare themselues vnto the houre of Death: And let them likewise ponder well this saying of Horace in their minde: Thou hast nowe playde ynoughe, and thou hast drunke ynoughe: it is time therefore for thee that thou departest hence: leaste wanton Youth doe laughe at thee when hee seeth thee drunke: and so giue thee a dry scoffe and scorne thee.

Horace.

What

VVhat Honestie best becommeth vs, both towardes God and Men.

Chap. 4.

The knowledge of Vertue and Honestie, do nothing at all (or very little profite) vnlesse it bee exercised or put in practise. For, Cicero in his firste Booke of Offices thus reporteth, ý the whole praise of Vertue, cõsisteth not in knowledge, but in very Practise. And in the .3. booke of Friẽdship he saith: that ý reward & frute of Vertue is then most of all taken, when it is bestowed vpon euery one of his neighbours. For, the action of Vertue, is as well bestowed vpon God, as vpon Men: bicause we are borne both for the seruice of God, & for ý seruice of Men: Yet one kind of Honestie is due to God, & an other is due to Men. Cicero.

What

What best becommeth vs to do towardes Almightie God.

GOnestie towardes God, consisteth heyther in the true Worship of God, or else in pure Religion. For, as Lactantius in his thirde Booke recordeth, wée muste haue respecte vnto Religion: whiche, whosoeuer receiueth not, hée ouerthrowèth himselfe here vpon the Earth: hée followeth the way of Beastes: and abandoneth himselfe from all Humanitie. For, all Wisedome in this onelye thing consisteth: that is, that hée truelye knowe God, and duely worshippe hym. And rightly to serue God, is nothing else than to kéepe and maintayne righteousnesse, with the vse of good workes. Wherefore, if a manne should demaund of hym, whyche is willing to bée indéede truly Wise, and for what cause hée was borne: hée shall answere (and that readily) without feare: that hée was borne to worshippe GOD: who therefore did beget vs, euen that we should serue him

Lactantius.

he cause
hy wvee
ere born

and

and worshippe him. These wordes are taken out of Lactantius. Therefore, the olde and auntient Romanes, dide diligently and religiouslie obserue the worshippe of God, as Valerius and Liuie euery where doe shewe. Lactantius.

What becommeth vs to doe towardes Men.

NOwe, after God, Vertue and Honestie is to bee giuen and exhibited vnto menne. For, as Lactantius witnesseth in his sixte Booke. The firste office of Righteousnesse is, to be ioyned wyth God: and the next with Mã. And Christ in his Gospel commandeth, saying: Loue the Lorde thy God, and thy Neyghbour as thy selfe. One manne vnto an other, oughte to be (as it were) a God: both in the vse of Mercie, of Courtesie, and in Godlinesse: thereby to shewe forth comfort and help vnto the afflicted and helpelesse: and to bestowe fode vppon suche as want or be in necessitie, according to the minde of Lactantius. But, what thing

thing wée owe vnto euerye manne, the discourse nowe following will playnely shewe.

What our duetie is, towards the whole Countrey.

HEre, amongst menne, our Countrye occupieth the firste place. Whyche, the olde Philosophers (as saith the Philosopher Philelphus in his fourth Booke Of the Education of Children) did preferre before oure Parentes: bycause we are more bound vnto our Countrye: than vnto our Parents. Plato therefore said, that the Countrey chalengeth parte of our birth: and the cause is, that wée are borne to profite oure Countrey. For, by fiue sundry things, wée maye profite the Citizens of our common wealth or coũtrey.

The firste is, euen to laboure for his owne honour and praise: in this, that wée endeuour to be made suche maner of persons (and to continue also such) as may in time to come, be an honor vnto his Countrey: and to obtaine also of it,

both

both Honor, Laude and Praiſe.

Secondly, to inſtructe the Countrey (if it be vnlearned, rude, and fooliſhe) in Prudence and in Councell: for it is our dutie to teache the blinde and ignorant. 2

Thirdly, to endeuour oure ſelues (as muche as in vs lyeth) to beneſite that ſame Coaſt and Countrey, wherein wée were borne, nouriſhed, and brought vp. 3

Fourthly, to defende it, by oure Prudence and ſtrength: as time and neceſſitie ſhall conueniently require. 4

Fiftely, if it ſhall ſo be néedefull, (and if the Countrey cannot otherwiſe be defended) we oughte alwayes to be ready, euen to dye for the ſame, which Death, of all other deathes, is counted moſte honeſt. And herevpon Horace ſayeth: It is right ſwéete and comely, to dye for our Countrey. Whiche thing, manye of the Gentiles haue done, as in Liuie a man may ſée. 5

What

What oure duetie is, towards oure Parentes.

1 AFter GOD and our Countrie, oure Parentes are of vs to be reuerenced and worshipped: as both Holy and Prophane writings do bidde and commande vs. And we ought also to worship them, bothe in Vertue and Honestie. And wee muste also commend vnto our Parentes fiue orders of Honestie: that is, Firste, we must obey them in all honest things. Secondely, according to oure abilitie 2 we muste doe them seruice. Thirdelye, 3 by honouring them, whether in Words or in Déedes. But we maye not curse them, nor once speake against them. In all oure déedes, countenaunces, and gestures, we muste reuerently come bareheaded vnto them, and that with courte- ous bowing the Knée. Fourthly, that by 4 thus beautifying of them, throughe our good and ductifull going forwardes in Vertue and Knowledge, they may also, by oure mèanes be sometimes honoured

of

of others: neyther maye wée in any wiſe once decline from their example of good Maners and honeſtie of Life. Fiftely, by chearifhing alſo of them, if they chaunce to fall into Pouertie, or into Olde Age: for, bothe braute Beaſtes and Birds, are wonte by Nature ſo to doe: chiefly the Storke, who (in ſuche maner) doe fæde and nourifhe their aged and old Parẽts. And Cicero in his Booke of Orations, ſayeth: that Godlineſſe is nothing elſe but Loue and Courteſie towardes oure Parentes. And Franciſcus Philelphus in his fourth Booke and thirde Chapter Of the Education of Children, doe euen ſo ſaye of the Dueties of Children towardes their Parentes. That although we be neuer able with like goodneſſe to requite them: yet, as muche as lyeth in our abilitie and power, wée ought dutifully to doe oure diligence vnto them, well to vſe them, continually to attende vppon them, to giue eare vnto them, to hearken vnto their exhortations, to obey their commandements, and to allow alſo & receiue their wils & conſultations, e-

Cicero.

Philelphus.

uen as they were the woꝛdes and commaundements of Almightie God: whether it be that wée ſhoulde ſtay oꝛ abide foꝛ them, oꝛ yéeld vnto that they do commaunde, eyther elſe touching the ſtate of Marriage: neyther maye wée wythſtande them when they be angrye: and if they thꝛeatē oꝛ terrifye vs, we oughte with patience to beare it. And when they will vs to do things that are diſhoneſt and vnlawfull, wée maye not contemptuouſlye refuſe them: but gentlye, modeſtly, and withoute anye kinde of murmuring, banning oꝛ curſing. Theſe woꝛdes are taken out of Philelphus.

What ſucceſſe they haue had, whiche haue bin diſobedient vnto their Parentes.

AS old Writers do teſtifie, thoſe chilꝺꝛen whiche were diſobedient vnto their Parentes, had neuer good ſucceſſe, neither well pꝛoſpered in this woꝛlde. It is read of Oreſtes the Grecian, by-

Oreſtes.

cauſe

rauſe hée ſlewe his Mother, he was turned into a furie of Hell. Nero alſo the Emperour of *Rome*, bycauſe hée killed his Mother, was accounted a moſt cruell and mercileſſe Tyraunte. In olde time, in the Citie of *Rome*, theiſlaughter of Parentes by their owne Children, was moſt grieuouſly plagued and puniſhed: that is to ſay, ſuche murtherers were ſhutte vppe or tyed in a Sacke made of Leather: wherein was a Dogge prepared, a Serpent, and alſo an houſe Cocke: and ſo were they all togither caſte into the depth of the Sea. Nero.

What beſte becommeth vs towards our Schoolemaiſters and Teachers.

NExt after our Parents, our Schoolmayſters alſo are of vs to be worſhipped. For our Schoolemaiſters are vnto vs our ſecond Parents. Therefore, Gentilitie would, ỳ Mayſters ſhould be to vs in ſtéede of our Parents (as ſayeth

Iuuenall. Iuuenall in his Satyres:) bycause oure Schoolemaisters are the Parents of our Soules: for they giue vnto vs the life of our Soules: that is to saye, Vertue, Knowledge, and Honestie: euen as our Parentes doe only giue vnto vs the life of our Bodies. Therefore, nexte vnto oure Parentes, are oure Schoolemaysters or Teachers: and not muche lesse than they, are they of vs duely to bée reuerenced. For, it is manifest (as saith Philelphus. Philelphus in his fourth Booke and seauenth Chapiter) that all those whiche haue reuerenced their Schoolemaisters, haue attained vnto greate Grace, and vnto the encrease of Learning. Amongst whome (touching all men of that time) was Traianus the Emperoure, and also Cæsar muche commended for their Vertue. This manne did very muche reuerence his Maysters Plutarche. Marcus Antonius also (of all Princes the moste deuoute Romaine) made in his house pictures of Golde, to represente before him, his Schoolemaisters and teachers. Cicero being made the Prince of Eloquence,

The life of our Soules, vvhich vve take of our Parentes, vvhat it is.

quence, (bycauſe it was thoughte, that there was none moze Eloquent than hée in the Latine Tong) doeth in his bookes extoll by name his Maiſters and Teachers. And ſo many as haue attained vnto the toppe and perfection of Learning, Honeſtie, and Wozthineſſe, haue bothe wozſhipped, greately loued, and pzaiſed their Maiſters.

Of thoſe whiche haue diſhonoured their Maiſters and Teachers.

AND (as ſaith Philelphus) all ſuch as haue diſhonoured their Schoolemaiſters and Teachers, haue alwayes remayned both ignozaunt and moſt beaſtly. Amongſt whom, Nero that graceleſſe Pzince, is imputed as chiefe and pzincipall: whom all wziters do accuſe foz his haynous and hozrible Uices. This Nero was he that ſlewe his Mayſter Seneca. Beroaldus in his Pzouerbiall Oration doeth ſaye: He that by the backbiting of hys Schoolemayſter doeth ſéeke to get a name, moſte wozthily (by it) findeth Beroaldus

shame and is hissed at, and as a wicked manne is remoued out of the companye of all honest and good menne: for, hée is to be feared as a Viper: and no otherwise to bée made a common hatred, than he whiche curseth or raileth on his Parentes. For, the Maister is the Parent, yea, the fashioner & the framer of mens mindes. Whome, vnlesse we (wyth all our good spéeches and woordes) doe extoll and commende: and, vnlesse (in euerye place, and amongst all menne) wée doe sette him forthe with honourable praise and reporte, wée shall moste iustely deserue to be called both vngodly, wicked, and verye graceleste. These bée the woordes of Beroaldus.

Dueties towardes Maisters.

TOwardes Maisters therefore, these foure dueties are to be considered. Firste, that wée loue them, euen as we shoulde oure Parentes. Secondlye, wée oughte to obey them, and to agrée vnto them in all things which are honest, and

in

in fulfilling of their commaundements. Thirdly, that wée ought euer to be thãkfull vnto them, euen vntil the ende of our lines. And fourthly, that we muſt diligently labour, that we may in time to come, either be like vnto them in Learning and Knowlege: or elſe (if it poſſibly maye be) that we maye paſſe and excell them. So, manye in times paſte were made moze ſkilful than their Mayſters: as Beroaldus maketh boaſte, howe that hée had otherwhiles ſome Scholemayſters, whyche in courſe of time, he went in Knowledge farre beyonde them.

What Dueties we do owe vnto our Alies and Kinſſolkes.

THe reaſon or true rule of Nature, I will moſte eaſely and plainly ſhew, of what good maner and diſpoſition wée oughte to bée towardes oure Kinſfolkes, and vnto ſuche as bée of alliance vnto vs: as towards our bzéthzen and ſiſters, whyche in bloude are

linked vnto vs, bothe touching Father and Mother: and that we shold towards them be of like affection, as we alwayes vse to be towardes oure owne selues: bicause they are (as it were) nothing els, saue onely euen the verye same that wée oure selues are: for they are partes and members of oure owne bloud, and of our owne stocke and offspring. Wherefore, wée shoulde none otherwise accompte of them, than as proper members of our owne bodyes: and that wée also ought to putte awaye farre from them all suche thynges, as wée woulde not wishe to oure owne bodyes, or vnto oure owne proper members in anye respecte: for, otherwise, there is no iuste cause why wée shoulde be counted vnkinde: euen as he that more fauoureth one parte of his bodye than an other, is in déede truelye counted but fonde and foolishe: so shall hée worthilye bée called vnkynde, whyche neyther helpeth nor counselleth all suche, as bée merely ioyned vnto him in Linage & Kinred. All these thyngs doth the law of Nature

bothe

both ſhewe and ſtreightly commaunde vnto vs. And commaundement is alſo giuen vnto vs in the Goſpel of Chriſte, that our neyghbour (of vs) is to be beloloued, euen as we would loue our ſelues. And truely, they are to be eſtæmed very neare neyghbours vnto vs, which are ſo ioyned vnto vs in kindred and bloude.

Our dueties towardes our friendes.

NOw, in the .5. place, our friends are to be reuerenced and worſhipped. And therein, what kinde of Honeſtie and comelineſſe is due vnto them, the writings of learned men doe moſt aboundantly teach: and chiefely, Cicero, in his booke of Frendſhip and Amitie. And among friendes, 6. things are chiefly (as lawes) to be obſerued and kept. The firſt is, (as Cicero alledgeth) that we ſhoulde not aſke of our friendes things that are diſhoneſt, but only things Honeſt: for our friendes cauſe or pleaſure, we maye not do things diſhoneſt, but only things Cicero. 1

2 good and honest. The seconde is, how we muste in prosperitie reioyce wyth oure frendes: and we must be mery and glad with them, when anye good thing shall chance vnto them: and that none otherwise, than if they shoulde chaunce vnto our selues. And in their aduersitie also we should be sory for them, and stil comforte them with oure good comforte and help: and not then to forsake them after
Swallowes the manner of Swallowes: whyche (as Cicero witnesseth in his fourth booke of newe Rethoricke) are in Sommer readye at hande, but so sone as they perceyue Winter comming, they then do al
3 fly as fast away. And thirdly, let vs (both we and our friends) always wil, and not will, one only, and the selfe same thing: And let also all our dilectations and studies be euermore one. For, vnlikenesse of studies, and diuersitie of manners, do still breake and departe friendshippe in sunder: as Cicero witnesseth in hys booke of Friendshippe, and Horace in his
4 Epistles. Fourthly, we shoulde doe none other thing to our friende, than we wold

wish

wiſhe vnto our ſelues: for as Cicero ſay-
eth: a friende is none other thing, but e-
uen the verye ſame. And true friendes
doubtleſſe, are one onlye hearte in two
breaſts: let vs therfore loue them as our
ſelues: and louing them, let vs labour to
winne and ouercome them, and not (by
it) to be ouercome of them: for that were
a thing moſt diſhoneſt. Fiftlye, Cicero Cicero. 5
commaundeth, that friendſhippe ought
to be perfourmed, not for hope of reward,
gaine or profitte (as the nature is of the
common people:) whych, when commo-
ditie once ceaſſeth, they put awaye alſo
therewith theyr Friendſhippe, and their
mutuall loue and fauoure: But true
Friendſhippe in deede, is to bee putte
in the onelye loue of the hearte: for
then wyll it the longer continue and
ſtande ſure: and wee ſhall thereby
bee the more redy, franckly to giue vnto
our friends, than to looke for a benefyte
at hys hande. The firſte and laſt lawe 6
is, howe that wee oughte to vſe towards
oure Friendes, louyng and fayre
ſpeache: for, as Terence witneſſeth: Terences

Flat-

Flatterye getteth friendes. And ỹ done, we may not vpbrayde our frīendes, vpon whom we haue at any time bestowed a benefit or good turne: for, Cicero saith, such a kinde of men are muche to be hated, whiche doe caste another man in the teeth with their good tournes whiche before they bestowed vppon him: for that man which hadde them bestowed vppon hym, ought rather himself to haue them in remembraunce, and not he that firste did bestowe them: for, in the firste booke of olde Rethoricke, the same Cicero sayth: that he is verye shameleste and vnwise, which for a benefit bestowed, requireth, not only thankes, but also reward or recompence. But, if any fauour haue bene shewed vnto vs, Cirero in his Offices cōmaundeth, howe that we ought then to follow the manner of the fruitful fields, which yeldeth forth againe muche more than before it receyued of the Sower. Euen so, in friendshyp, if we maye, we ought much rather to giue more again, than before was bestowed vpon vs. Or else we may say: It is not in our powers

Cicero.

Cicero.

to

to requite with equal ballaunce, or with ſuch meaſure as before we did receyue: yet are we willyng to be dutifully thãkfull, if Fortune at any time hereafter, ſhall more plentifullye and friendlye fauour vs.

Of Dueties towards our Æquals or fellowes.

What kind of Familiaritie amongſt men, which is called fellowſhip, is moſt like vnto friendſhip. For, fellowſhippe is nothing elſe, than a friendly amitie or friendſhip of men, ioyned with conſent togither amõg themſelues. But in chooſing, and in making much of companions, we ought chiefly to do our good endeauour, that only the honeſt and good be choſen or had in company: and with whom, we alſo our ſelues may be reformed and made better. And whẽ we haue once gotten vnto vs ſuche companions, we muſte then ſo behaue our ſelues towardes them, that we paſſe not in any wiſe, theſe .6. precepts folowing. And the firſt

Felowſhip what it is.

How we ſhould behaue our ſelues, towarde our cõpanions.

1 first is, that we be none otherwise min-
ded towards them, than vnto our verye
2 friends. Secondly, we must obserue these
Terence. fiue things, which Terence mentioneth
in Andria: that is to say, we must learne
patiently to sustayne and suffer, the ma-
ners, customes and gestures of our com-
panions & fellows: & not sodainely to be
moued to anger for a word or two: but
to suffer quietly al things, & that with a
patient minde & chearefull countenance.
And that once done, how we should giue
our selues altogither vnto the friendlye
beckes and good wils of our louing com-
panions. Thirdlye, ỹ we must obey vnto
3 their godwils and wishes: and also to do
that, which they themselues go about, if
(at the least) without any tricke of dishe-
nesty. Therfore also is the old common
prouerb here set down: that is, how we
must take hēd & beware, that we be not
offensiue to the maners of such as be pre-
sent with vs: or els (as some saye) to the
disgracing of oure owne manners.
4 Fourthlye, we maye not contende
with anye manne: but we muste shun

and

and auoyde ſtrife, diſſentiõ, brawling, or variance: neither may we ſow abrode any diſcorde or debate. Fiftlye, we maye not prefer our ſelues before others: but to iudge alwayes others to be better thã our ſelues: or at the leaſt, equal with our ſelues. And hereupon ariſeth thys common ſaying: that among companions and fellowes, there is no ſet or preſcript order, but equalitie ought to be amongſt them, and no preferring of one before another. And vnto theſe rules, maye other two be added. The firſt is, that our fellowes being abſent, we do not backebite them. And the ſeconde is, if at anye time they doe amiſſe, we muſte courteouſly reprehende them, and that in a ſecrete place, but not before others: for, otherwiſe, it were muche to be blamed, and not commended: and a mean truely, rather to do harme, than friendlye to reforme a friend. Friends do ſecretlye rebuke him that doth amiſſe: but ſuche as be enuious and diſdainefull, doe it openly. 5 1 2

Of

Of Dueties towardes olde men.

VNto old Age, and vnto the antiente and graye headed, the shewe of all honestie is specially due. For they (bycause of their olde and graue yeares) are to be honored: through which long time, they are thought to haue attayned vnto much prudence, both by good skil, by vse also, and by much experience. Therefore are they to be honoured, euen as ỹ dwelling houses of Prudence. And there be thræ things, by the whiche olde men bæ muche beautifyed. The firste is, howe
1 Cicero. Cicero in his Offices commandeth, that labours and trauels should vnto them be diminished: bicause, through their old age, they are spoyled and depriued of the strength of their bodies. The seconde is,
2 that they are to be worshipped wyth sæmely and chaste words, and to be called with louing and friendlye termes: namely, as vse teacheth vs, wyth thys name, Father or Mother. They oughte not (of anye) to be reprehended, as are those,

thoſe, which be wicked and lewde Merlets: and before their preſence, nothing ſhoulde be ſpoken or done, which ſhould not be good and Honeſt. Herevpon, Ouid ſayth: In times paſt, there was giuen vnto the hoare headed men, great worſhip and reuerence: & then an old wrinckled face, was much eſteemed and accompted of. Who then durſt ſpeake anye wordes worthy bluſhing, or to be aſhamed of, before an antient and graue old man. For olde age (in thoſe dayes) was of ſuche euils moſt readie to be reuenged. Ouid. 3

Thirdly, they are of righte to be reuerenced with honeſt dæds and comely geſtures, that is, either by bending the knæ before them, or elſe reuerently to vncouer theyr heades. Which thing, in olde time, the Romains toke order to be done, making therto this law: that if any man ſhoulde paſſe by an olde and auntient man wyth his heade couered, he ſhoulde therefore (by iudgemento) haue his heade ſtricken off.

The ſharp punishment of diſreuerent youth againſt old age.

Of Dueties towards Women.

1 HOnour (for two spectall causes) is due also vnto all Honest and good women: The first cause is, for that they are our Mothers and Nurses: & bycause they haue more sweate, labour and care in bringing vp of children, than Fathers vse to haue. Secondly, bycause they vse
2 greatly to extol the Vertue of womenly shamefastnesse, or gift of chastity: which noble and worthy Vertue, is very much of them estéemed, as it is euident amõg many worthy Matrones, mentioned of the Historie writers. Worship therfore is due vnto them, after thrée sundrye
1 kindes of Honestye. First of al, men must abstein from lactiuiousnesse and wanton communication: for, where as they thẽselues be chastly giuen, there ought not anye thing be spoken or vttered in theyr
2 presence, but onlye that, whiche is both pure, chaste and Honest. Secondlye, we must abstaine from vnséemely gestures and maners: which are meanes to bréd

How men ought to behaue themselues

for

corruption. Nothing of vs ſhould be attempted without the Vertue of ſhamefaſtneſſe. For, it alwayes behoueth vs, expreſſly to vtter in our manners thoſe only things, which are moſt conuenient for our ſtate and condition, as time and place requireth. Therfore, for ſo much, as women are counted ſuch, as do make much of womãly ſhamefaſtnes & chaſtitie: truely, it behoueth vs alſo (beyng amongſt them) to be very modeſt, ſhamefaſt, and of chaſte diſpoſition. Thirdlye, we maye not be cruel againſte women, with an armed or angry hande: whereas they themſelues are vnarmed and but of feeble force: neyther ar they by nature ſtrong ynough to reſiſt him that beateth them: And there is alſo no commendatiõ vnto him, that doth ouercome a womã, either ſeeketh to be reuẽged of hir, as the common Prouerbe is, mentioned of Virgil, in the ſecond Æneid.

in the preſence of vvomen.

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The armor of Patience tovvardes vvomen.

Of Dueties towardes Forrainers and straungers.

NOwe, towarde straungers and outlandishmenne, the Dueties and Offices of Vertues are to be kept: chiefly, foure in number: namelie, touching the firste, they are to be receyued of vs
1 with verye reuerente and courteous wordes, and wyth friendelye entertaynment: that they maye the rather knowe, howe they are come vnto a company of men, and amongst men in deede, and not among cruel and wicked beastes: Neyther are they to be mocked of vs, or scoffed at with wordes. And herevpon saith
Plautus. Plautus in his Comedie called Penulus: Thou must in this case (sayth he) bee as a seruaunt both wicked and euil: for a man being a stranger, and an Aliant, why doest thou laugh at hym or scorne
2 hym? The seconde is, in instructing of them in those things, whereof (in our Countrey) they be yet ignoraunte: and

not

not as though we woulde deceyue them by our coniecture in ſuch things whyche are vſual amongſt vs, and whereof they haue already knowledge: for that purchaſeth not vnto vs any commendation at all, but rather reproche and diſcommendation: For it is an eaſie thing to deceiue the ignoraunt: Eraſmus in hys booke of the Inſtruction of a Chriſtian Prince, hath thys saying, that Plato in times paſte did saye: howe we ought to take diligente hæde, that we hurte not ſtraungers more than Citizens: bycauſe that ſtraungers being deſtitute of the helpe of all their friendes and kinſfolks, are the more ſubiecte vnto iniuries and wrongs. Therefore alſo thoughte the Gentiles, that Iupiter was the reuenger of the iniuries of ſtraungers: & therfore they called hym *Xenium*. Thirdlye, that we muſt ſhew the right waye vnto ſuch as ſéeke it, and are ignoraunt therof: and not leade them on the left hande, where as they ſhoulde goe on the righte hand: for that were a dæd moſt wicked, to deceiue a ſtraunger, not reaping at al thereby

Eraſmus. 3

thereby any benefite or commoditie: for that becommeth rather theeues and ruffians, who willingly byddeth the straunger to goe out of the waye: whereby they maye fall into theyr nettes, and so to be kylled of them.

4 Fourthelye, wee muste also receiue them to haue lodging amongst vs: and to suffer them likewise to haue theyr dwelling with vs. And for this cause, did the Heathen worshippe Hospitalty, euen as it wer an holy and sacred thing, and called Iupiter the God of Hospitalitie or of Harborowe: and that bycause it was a thing both godlye and holye, to entertayne straungers and Forrainers. Therfore did Queene Dido of *Carthage* (as it appeareth in the firste booke of Æneidos) whileſt that shee entertayned Æneas in Harborowe and vnto a banket, wyth other of the Troyans, call vppon Iupiter, as it were one that dutifully giueth righte vnto straungers. And the olde Romaines receiued into their Cytie many straungers

Hospitality cõmended.

Dido.

gers : who alſo at length were made Rulers of the Citie, as ſayeth Lyuie, concernyng the buyldyng of the Cytie. Beroaldus alſo wrighteth: that in doyng anye buſyneſſe, or in perfoꝛmyng anye ſeruice, Pylgrimes and Straungers were firſte pꝛeferred beſoꝛe Alies and kinſfolkes. Yea, and at Rome, the Office of a king, of a Conſull and Pꝛeatoꝛ, was gyuen vnto Straungers : as in Numa and Tarquinius time we ſo reade of manye Straungers and Foꝛrayners. They hadde alſo vnto theyꝛ Pꝛetoꝛ, a Straunger, who was a Lawe giuer vnto Straungers. Beroaldus.

Dueties towardes our Enimies.

TOwardes our aduerſaries alſo, we ought to be mindefull of the vſe of Vertue: and chiefly therein to vſe foure Precepts. The firſt is (as Cicero willeth vs in his Offices) that if promiſe be once made towardes our enimies, it ought by all meanes to be kept: as the lawe and cuſtome is of Gentlemen euen at thys daye. Of whome, who ſo euer was taken priſoner, and yet let goe free: vnto the ſame he oughte to retourne agayne with thankfulnes: for otherwiſe, he is to be put out of the number of noble & valiant gentlemen. Secondlye, being ſtirred vp and prouoked through iniurie, or by war proclaymed and denounced: wee ſhoulde not therefore immediately reſiſt them or byghte them agayne: for that is the propertie of beaſtes: but courteouſlye at the firſte to handle the matter wyth good communication and ſpeache, as Terence witneſſeth in Eunuchus: It becommeth a wiſe man, firſte to proue

1 Promiſe vnto our enimies is to be obſerued.

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Terence.

the

the matter with wordes, and after that with weapons: for nothing ought to be done raſhely, or vppon anger or ſodaine furie.

Thirdely, that it is better to forgiue (if we haue iniurie offered vnto vs) than with the like to requite the ſame. For, to forgiue, is a more noble kind of reuẽge, than to requite like for like. Eraſmus ſayth in his Booke Of the Inſtruction of a Chriſtian Prince: that Puniſhemente and Reuenge, is a ſigne but of a weake and childiſhe minde. And Iuuenal in his twelfth Satyre ſayth: that touching Reuenge, no man reioiceth ſo much therein as doth a woman: and is therefore (in that reſpecte) noted as one vnworthy of any commendation and praiſe. 3 Eraſmus. Iuuenal.

Fourthly, if wee cannot driue away the iniuries and aſſaultes of our Aduerſaries, vnleſſe with the like ſtrength we doe reſiſte them: then the ſaying of Virgill is to be followed: that is, whether it be GOD, or whether it be harde Fortune that doth call, let vs contentedlye followe the ſame. Chaunce and Vertue 4 Virgil.

are intermingled in one. We muſt therfore reſiſte with Armoure and Weapons, and that ſtoutlye and boldely: as Liuius euery where writeth of the Romaine Nation. Yet that ſaying of Cicero is alwayes to be accounted of: and that for no other cauſe, than that we may afterwardes liue in peace, and not to be reuenged of oure aduerſaries.

Dueties towardes oure Maiſters, whome we ſerue.

TOwardes our bodily Maiſters (by whoſe breade we here liue, and to whom alſo we owe ſeruice) we haue
1 thereto foure maner of dueties. And the firſt is, that readily and with all diligence to execute their willes and commaundementes, we muſte be alwayes truſtie and ſure: and not go about their buſineſſe ſlouthfully or creepinglie like a Snaile: for nothing ſhoulde be done eyther loytringly, or painefully, eyther yet ydelely, during ſuch time as we haue

to

to doe aboute oure Maiſters buſineſſe. 2
Secondlye, we muſte be verye faithfull and truſtie towardes them, and in no wiſe to deceiue or beguile them, neither yet to defraude them by flatterie, nor in 3
their abſence to hate them. Thirdely, wee ſhould be alſo profitable vnto them, and ſtand thē alwaies in ſuche ſtēde, as dutifully of vs is requyred: taking likewiſe ſare heede to preuent occaſions of their diſprofite or hinderaunce: and ſo to ſeeke rather for their profite and commoditie, than for our owne: yea, and ſoner to execute oure Maiſters buſineſſe, thā to attend vpon our owne matters. And if we once perceiue our Maiſter, in daunger, to ſuſtaine any ſodayne loſſe or hynderaunce (by what meanes ſoeuer) we then being ſeruauntes, ought (as muche as in vs doth lye) to remoue the ſame cauſe. Theſe, or the like are the ſayings of Plautus. Fourthly, we ought 4
to be ſilent or of fewe wordes, and that for two ſundry cauſes. The firſte is, not to aunſweare ouerthwartlye vnto the wordes of oure Mayſter, although we

we ſéeme (in ſome things) to haue better knowledge than he hathe: neyther yet maye wée be vtterly dumbe, or voide of reuerent ſpéeche, when wée haue cauſe to ſpeake. Herevppon ſayth Plautus, in the Comedie of the bragging Souldiour: that it is the parte of a Seruaunt, to know alwayes more thã he ſpeaketh. Secondly, not to reueale or diſcouer our Maiſters ſecreates vnto anye others, or to publiſhe them abroade withoute the dores. For Silence vnto a ſeruaunt is a greate commendation and praiſe.

Plautus.

Dueties towardes Magiſtrates.

DVetie of Vertue, is euermore due vnto the Magiſtrates of the ſame place or places, where we doe liue or haue oure being: yea, wée maye chiefly ſay, that it is a thréefolde Dutie. Firſte, to the ende that wée ſhoulde obey their commaundementes and honeſt Lawes, we ſhoulde be no lawe breakers, but obedient vnto the Lawe. For, the Lawes are nothing elſe, but Rules to liue well by.

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by. Truely, we liue much amiſſe, when (after the maner of Beaſtes) we do liue without Lawe. Neyther yet is it good and proſperous to reſiſte or riſe agaynſt Magiſtrates: for (as the ſaying is) the Gnatte that biteth the Elephant, hathe no good ſucceſſe: neyther yet the Wittie that vereth the Eagle. Secondly, wée maye not, neyther in Worde, nor in Déede, ſéeke to diſhoneſt Magiſtrates: For doubtleſſe, it is a very daungerous thing for thée, either once to ſpeake, or to write againſte them, whiche are able to ſet thée to ſale and to condempne thée. Neither is it comely, either in worde or in déede, once to defame or hurte them, whiche nighte and daye doe endeuoure themſelues, orderly to rule and gouerne the common wealth, and euery particular ſubiecte of the ſame, in a righte way and good trade of liuing. Thirdely, if they demand any tribute of vs, we muſt eyther giue it vnto them: or elſe verye courteouſlye to render a good reaſon to the contrarie: for by that meanes are Cities & Countreys alwayes defended, preſerued

Defamatiō an odious euil againſt Maiſters & Gouernors

preserued also, and restored: for otherwise they would not lōg cōtinue. And as Liuius witnesseth in his seconde Booke, from the building of the Citie: if other members of the bodye shoulde not minister meate vnto the stomacke, they shold both togither perishe thorough hunger. So in like maner also, if Citizens and inhabitants, should not helpe their Cities and Natiōs, Princes also and Magistrates with tares and Tributes, they shoulde perish togither with them.

Liuius.

VVhat best beseemeth al degrees of men, in euery Place and Time.

Chap. 5.

IN Honestie and Vertue, both Time and Place standeth to greate effecte. Of whyche twoo, vnlesse there were diligent regarde to be-

hau-

had, eyther very ſlenderly or nothing at all, wouide the knowledge or practice of Vertue conduce or directe to anye goodneſſe at all. For, Time and Place (ſaye the Interpreters of the Scriptures) doe encreaſe ſins: and in Time and Place, they are alſo againe both lightned, eaſed and vnburthened. So alſo is Vertue and Honeſtie, to be applied both vnto Time and Place. For, other things, and thinges whyche are diuers, in diuers tymes and places, are well beſeeming, are lawfull, and are alſo to be required. But, if a manne ſhall not knowe, or not followe others, although he hath alreadye learned Vertue: yet ſhall he be counted both wayes but vitious, if he knowe not howe to haue reſpecte vnto Time and Place. Therefore ſaid Macrobius in his ſeauenth booke of Satur. and firſt Chapiter. There is nothing ſo like vnto Wiſedome, as to make oure ſpeeche apt for the tyme and place. Pittacus Mitilidde alſo commaunde, that the time alwayes be noted and knowen: that whatſoeuer we doe, we ſhoulde firſte conſider

Macrobius

Pittacus.

the

the aptneſſe of the time. He verily did thinke, that in al things Time was beſt. And hereuppon ſaide Terence: I came in Time, whiche is the chiefeſt thing of all other. And howe euery man may bee fit for al times and ſeaſons, theſe things nowe following will plainelye diſcloſe and open.

Terence.

What is comely at a Banquet.

The daungers enſuing the aſſemblies at Banuqets.

THe places and ſeaſons are diuers, wherein men do here liue togyther. But chiefly (for all that) the place and time of Banquetting, to procure appetite and immoderate luſte, to lyue like common Swilbolles or vnſtayed Typplers, to haue alſo ouermuche reſpect vnto the will of the fleſhe, or likewiſe to ſette forthe the browes of lighte and wanton countenance, is commonly vnto all menne verye delectable and pleaſaunte.

We

We muſt wel iudge and weigh with our ſelues whileſt we are drinking, ſixe precepts of Vertue & Honeſtie, alwayes to be obſerued and kept: that is to ſay:

OF what ſorte, of what wealth, dig- 1
nitie and authoritie, the gueſts bee, (as ſaith Macrobius in his ſeuenth booke of Satur. the firſte Chapter:) and that euery one oughte to haue alſo a watch- 2
full eye, when time and place is conuenient for him to ſpeake or not to ſpeake, of Philoſophical and waighty matters, when he is ſette to be merry. Therefore Socrates in olde time, beyng at a Ban- Socrates.
quet, was aſked a queſtion, to the end he ſhould bring forth ſome talke, who made this anſwere: What things this preſent time requyreth, I knowe not: but ſuch thinges as I knowe, are nothing at all fit for this preſent time and place: ther- by meaning, that wiſe and graue mat- ters, wherof Philoſophers did diſpute in Schooles, were nothing at all meete for

3 the time of a Banquet. Suche men are
called mery guests, which are harmlesse
and no biters of men in their drinking:
for, soner at drinking than at other
times (as Macrobius reporteth in hys
seauenth Booke) a mans anger and sto-
4 macke doeth arise and swell. In eating
and drinking, measure oughte euer to
be kepte, according to these two pre-
ceptes: whiche is, that meate shoulde be
taken without any glutteneus desire:
and drinke likewise, wythout any drun-
5 kennesse. Let these seauen rules of euery
manne be kepte, according to Plautus in
his Comedie of the bragging Souldior:
Let him be a mery Iester and a pleasant
guest, and not a detractor of another mã:
let him refraine from al inconueniences:
Let him speake when time requireth:
Let him holde his peace when another
speaketh: Lette him also spitte but lit-
tle: and let him not immoderately reach
6 in his spitting. Nowe, firstly, let him not
disclose or scatter forth abroade without
the dores, such things as he either sæth
Horace. or heareth. Therefore Horace in his firt

Epistle

Epiſtle, calling his gueſt Torquatus, doth promiſe, that he wil take vpon him, howe that no manne ſhall ſpreade anye thing abroade oute of the Dores, that was talked of at the banquet. And Beroaldus ſayth, that the maner was of ſome Gentlemen, that ſo ſone as the Gueſts entred into the houſe, they ſhewed vnto him the Threſholde, ſaying vnto him: Beyonde this nothing ſhall paſſe: that is to saye, Take hæde that you tell not abroade ſuch things vnto others, as thou haſte hearde at the Table. Wherefore alſo in this our age, this is the cuſtome: vpon the Table to haue painted Roſes, to the ende, that vnder them, the words, whych in the time of drinking, were ſpoken, ſhoulde lye cloſe, and not be blabbed forthe abroade into any other place. Beroaldus

Howe ſober Communication, beſt beſeemeth good Company.

IT is no eaſie ſkill, but rather great and notable, to knowe well how to

liue here amongest menne : that by the order of Friendshippe wee mighte the better please others, and that mutuall and friendly liuing togither, maye the longer remaine amongst vs: Vnto the whyche, wee haue neede of seauen Instructions. 1 Firste, we muste chiefly accustome oure selues, to sustaine and suffer, the maners, wordes and Deedes of men: we shoulde not immediatelye speake doggedly or roughly vnto them: or be sone assailed with bitter anger, if they bring anye loathsomnesse vnto vs: but being (as it were) ignorant thereof, wee shoulde with Silence put it awaye, or giue it the slippe: for, tauntingly to bite or nippe againe, either to bee in a furie or rage, and that for a light offece, is a most manifest signe of a very feeble and weake harted man. Secondlye, 2 let vs subscribe vnto the indgement and ready becke of others, that both we and they mighte haue one will to chose or to refuse: and that wee mighte couet togither onely that thing, whiche they most gladlye doe desire: and shunne also all

al ſuche things as doe not delight them, but bringeth an occaſion to the ſtirring vppe of Choler, euen (as it were) with loathſome euacuation and vomiting.

Thirdelye, wée muſte alſo agrée vnto them, both touching their deſires, their woorkes, and good endeuours: and wée muſte likewiſe forſée to ſtudy vpon the matter, and vppon ſuch buſineſſe as they alſo doe take in hande: For, whereas there is diſagrement and controuerſie, either touching matters of Study or of other buſineſſe, doubtleſſe, there do they but a ſhort while liue merily and friendly togither. 3

Fourthly, wée maye not vniuſtlye reſiſte anye manne, vnleſſe iniurie bée muche offered vnto vs, eyther throughe making contention, eyther throughe braiting, detracting, or ſlaundering. 4

Fiftly, we may not prefer oure ſelues before others, nor eſtéeme of our ſelues better than others, either yet to be more worthy or noble, than we iuſtly doe deſerue. Sixtly, we muſt giue that vnto others, whiche we woulde deſire to oure 5 6

selues. Wee may not dispraise or hinder them, although it might redounde to oure owne commoditie. Seuenthly, wee
7 must alwayes be prepared and in a readinesse, that when time and place shall conueniently requyre, we maye then be seruiceable vnto others: for seruice acceptable and friendly, being timely and well bestowed, procureth the loue of friendes: and beyng to the contrarie omitted, it purchaseth hatred and enmity. Other manners and customes, dayly vse and experience wil sufficiently minister, whyche is the Lady and Maistresse of all good things.

In mutuall Conference, what is beste required.

In Conference betwixt mē, eyght Vertues are to be euer obserued and kepte.

In the mutuall Talke & Conference of menne, eight rules of great Modestie, or eight Vertues, are to be obserued of vs: that is to saye, not to vse any speache, in the time of other mens wordes or speaches: But whilest they are yet speaking, to holde oure tongues,

and

and ſo to expecte the ende of his talke. And herevppon ſprang that olde saying: Two men (differing in cauſe) maye ſing togither: but not both alike in pronouncing their woords: for the talk of one mã doth ſo hinder the ſpeache of an other, that it cannot be perfectly or truely conceiued. Alſo not to backebite any man, to the hinderance of his good name and fame, whether he be abſent or preſent: for (amongeſt men) there is no greater theſte or robbery, than is the taking away of a mans good name and fame.

Manne hath nothing more noble and excellent (nexte after his ſoule and life) that he maye loſe or forbeare, than hys good name and fame: and whiche béeing once loſte (as ſayth Ouid) thou ſhalt bée nothing worth: that is, neuer after to be accompted of, or to be of any eſtimation and credite. We muſt therefore alwayes foreſée, what we do ſpeake of euerie manner, and that we do not nippingly inueigh againſt thoſe that be preſent, neyther yet the friendes and acquaintance of ſuch as be preſent. Ouid.

Speaches are firſte to be ponde-red beefore they bee vttered.

We ſhoulde not ſpeake anye thing, vnleſſe we did firſte premeditate ỹ ſame in our minds: and ſo weigh to what end and purpoſe it woulde be moſte aptelye inclined: that is, whether the ſaying do properly tend vnto Follie or Wiſedom: either whether it leaneth to do any hurt, or whether it will yelde vnto profite. Alſo, let euery manne take hæde, howe he doth tell or cary any newes, leaſt hæ be counted but a buſie talker or a tatler: for he that is a teller of newes, is thoughte to be but a triſler, a very lyar, and a blabbe. We maye not ſeke after the ſecreates of others, and that for two ſpeciall cauſes. The firſte is, bycauſe that the mouthe whyche doeth reueale o-ther mennes ſecreates, is doubtleſſe in verye euill caſe. And the ſeconde is, bicauſe ſuche as be ſekers after ſecreates, are commonlye to bee iudged Traytoures: that after they haue once knowne ſuche Secreates, they wyll then conſpyre to doe ſome miſchefe. Horace in hys Epiſtles counſelleth, ſaying after thys manner:

Horace.

Let

Let euery man (ſayth he) whether he be ſober or dronke, conceale and kæpe ſecrete all ſuche things as are hidde and not diſcloſed: for he that babbleth out things which be ſecret, is thought to be worſe thã a very thæf: for ſecrets are oftentimes of greater price, than are ſuch things as be ſtoine of thæues and robbers. Let no man therefore tel forthe any more, than he hath iuſtly proued and known: for certainly, otherwiſe, he ſhal worthily be iudged to be but a falſe ſpeker, and a very lyar.

Hovv at all times vve should behaue our ſelues, when we talke with our betters.

ERaſmus in his Dialogue of Talke doeth ſaye: As ofte as thou talkeſt with thy ſuperiour and better, ſtande right and ſtreyght vp, and let thine head be vncouered: and let thy countenaunce neyther be ſadde nor frowning, ne yet ſhameleſſe nor wayward, no, neyther mouable or yet vnſtayed: but alwayes

wel ordered with a cheareful and séemely modestie: hauing alwayes shamefast eyes, and that reuerently bent vpon him vnto whom thou speakest, with thy fæt orderly ioined togither, and also holding still thyne handes. Stande not vpon one foote: neyther let thy fingers be vainely fimbling about any thing: neyther byte thou thy lippe, nor scratch thine heade, neyther yet picke thine eares. Thy garment (in lyke manner) is made vnto thée for comlynesse sake: that the whole Ornament, countinaunce, gesture and attyre of thy bodye, maye shewe forth a gentlemanlye modestie, and a ryght bashefull disposition or towardnesse to Vertue.

The order of comelynesse, in walkyng abroade wyth others.

IF it so chaunce vnto vs, that wée do walke abroad: or in so walking, to haue some cõference with some other: we muste be instructed in nine sundrye sortes

ſoꝛtes of maners. And the firſte of them is, ỹ in ſpeaking, we muſt be courteous, faire ſpoken, mylde, and gentle. Foꝛ, (as Plautus ſayth:) A merry companyon in the way, is in ſteade of an eaſie wagon oꝛ Chariote, which is of rounde & ſwifte paſſage: foꝛ it eaſeth a man of paine and wearyſomneſſe in the courſe of his time and iourney. And if we ſéeme to be of baſer ſtate than he is with whom we do walk and talke, we muſt giue vnto him by the waye (as the maner is) the righte hande, oꝛ elſe goe ſomething behynde hym: foꝛ, we may not goe beſoꝛe him, vnleſſe we craue licence: neyther maye we goe faſter, than reaſon requireth of vs, but to make haſte very oꝛderly and comely as Cicero in his Offices cõmandeth. In going, we may not beſpꝛinckle thẽ that go nére vnto vs, oꝛ with vs: but we muſt ſo direct and oꝛder our féete and our ſteppes, that we do not beſpot them with mire and dirte. We muſte alſo ſpeake wyth lowe and meane ſounde of voyce, & not with a loude oꝛ ſhꝛill noyſe. Againe, we oughte to gyue place vnto

Plautus

ſuch

such as we do mæte in the waye: and in mæting of them, we may not crosse thē, least we touch ỹ bodyes one of another, as one Goate toucheth another with their hornes. Let vs reuerence suche as we doe mæte, by giuing them the way: and after a more seemely maner, let vs also honour all those, vnto whom honor of right is due. In this wise (truely) we ought to salute all such as we do mæte: for, in such maner to salute, is doubtlesse great courtesie, very goodly, and therfore prayse worthye. Whereunto Cato in times past gaue this counsell: Salute others gently and willinglye. For, to salute, is none other thing, than to wyshe health and welfare vnto another: and this truely doth chiefly become & beautifye the state of an honest man. Uncouer reuerently thine heade vnto such as do mæte with thee. For in that, that a man doth so abase and humble himselfe, he thereby doth shew himselfe to be contentedly an inferiour vnto others. Whiche thing also, Christ himselfe did commaunde, that we shoulde be lowlye in

To salute, what it is.

our

our owne eies, & not in minde be prouoke-ly puffed vp, or ſwel in the vanitie of our mindes.

What is moſt ſeemely for vs, in the time of our myrth and paſtime.

THe Time alſo is ſuche a thing, that it requireth hys *Decorum*: that is to ſay, his order and comelineſſe: for we doe more offende at one time, than we do at another. And the time is of two ſorts. It is eyther ioyful and proſperous: or elſe (to the contrarie) it is ſorrowful, and not proſperous. If the tyme therefore ſhall be vnto thee fortunate and happy, a fourfolde *Decorum* or decencie therein is alwayes to be obſerued and kept. Decorum.

The firſt is, if fortune do ouermuch ſmyle vpon our proſperitie, we may not therfore accordingly flatter too much our ſelues by our reioycing and gladneſſe: leaſt that which is cõmonly wont to bee ſaide, be ſeene in vs, as Iuuenall witneſſeth ſaying: Wans minde knoweth not 1 Iuuenal.

how

howe to kéepe measure in wealthe and
2 prosperitie. Secondly, we ought not to
deride or contemne another mã, whom
Fortune (in comparison of our selues) fa-
voureth, not, as though we were more
happie than they: for, that is but to brag
and shew our selues high minded: which
also is (as we wel knowe) a thing verye
3 hateful in the presence of God. Thirdly,
we must alwayes feare, and be careful,
least Fortune should chaunge his course
with vs: for she is more vnconstant thã
the winde: and it is also sayde, howe she
doth always stande vpon a tottering or
tourning whéele, so that, she is neuer
stayde or still abides in one state: There-
fore, in olde time, a certaine Philoso-
pher was alwayes wonte in his wel-
fare and prosperitie, to be sorowful and
heauie: truely knowing or foresæing,
that after such felicitie, aduersitie com-
mõly foloweth. And again, whẽ fortune
did frowne vpon him, he woulde great-
ly then reioyce: hauing good experience,
that after a sharpe showre, we shoulde
haue calme and fayre weather: and after

aduer-

aduerſitie, there ſhould alwayes folowe proſperitie. Fourthly, we muſt giue vnto God moſt hartie thanks, that he hath graunted vnto vs ſuche proſperitie, and here to haue had at his hande, ſo good and happie ſucceſſe. And that we ſéeme not to be vnthankefull vnto God: but in yélding of thanks vnto him, it may the rather be a meane to allure him, to beſtowe greater benefites vpon vs. Wée maye not forgette God, by reaſon of the happineſſe of Fortune and of time, as thoſe oft do which be in welfare and proſperity: but we ought to remember God with thankefulneſſe of hart and minde, and to praye alwayes vnto him, that he will more and more encreaſe and proſper that friendly countenance towards vs, which he hath ſo happily beſtowed al readie vpon vs: or elſe with ſome ſmall diſcommoditie to ende and chaunge the ſame. 4

What

What things are requisite in aduersitie aud trouble.

But if at any time we shalbe distressed wyth aduersitie and trouble: we muste be defended by the true rules of beautie and comelinesse.

1 The first is, how we may not desperately promise vnto our selues, that wée shall fall into Aduersitie, or neuer after attaine vnto Felicitie or good Fortune: but we must be of a valiaunt minde and courage, and truste to atteyne vnto better prosperitie. And let vs comforte our selues with thys saying of Virgil: God (doubtlesse) will sone make an ende of these things.

Virgil.

2 Secondlie, against al aduersitie or infelicitie, we oughte to séeke for comfort by good and godly counsayle: and that either by our owne witte and industrie, or else to demaunde counsayle of others, that be more wise than we our selues.

3 Thirdly, we must remember God, by our reuerent goings vnto hym with oure faith-

faithful and dayly prayers : and deſperatelye by murmuring and curſed blaſphemie againſt his highe maieſtie and godhead, for ſuch aduerſities as we preſently do here ſuffer : but we muſte call vpon him with ſure truſt and confidēce, that he wil graciouſly ſhorten ſuch miſfortune and trouble, and turne the ſame vnto our health, proſperity and welfare: and that he will alſo therevnto giue vs his grace, that we may patiently ſuffer, whatſoeuer trouble or aduerſitie ſhall chaunce vnto vs , and that with an indifferent and vpright minde.

Fourthly, we muſt rather reioyce in our minds, than be diſcouraged, that the ſame aduerſitie hath ſo chaunced vnto vs : and through which alſo we ſhall the rather merite to haue afterwardes from the hande of God a good and gracious rewarde : and to haue alſo driuen from vs the multitude of all our ſinnes. 4

Fiftlye , we muſt fraye oure mindes vpon good and ſure hope: and that, if wée worthily ſuffer puniſhment for our ſins and iniquities: the puniſhment (as Ouid Ouid. 5

sayeth) which commeth by iust desarte, is so much the more to be borne withal: but such as commeth vnto vs vnworthily, or not deserued, is the rather to be lamented and sorrowed.

6 Sirtely, we must accompte of our selues to be men: and it therefore becómeth not men to be discouraged or fæble minded, by anye lighte or trifling aduersitie, but to be of a strong and valiant hearte, and of good courage.

What is required of vs, in seruing and obeying of others.

In doing also of our Duetie and seruice, we must alwayes be prudent and wise, that it maye the rather be acceptable vnto them, vpon whome it is bestowed: least our trauell, our laboure, and our coste, be scoffed at and derided. And touching this matter, fire things there are of vs to be obserued. We must sée before hande, that our seruice be profytable vnto them, vpon whome we

doe beſtowe our ſeruice: for, he that in ſeruice attempteth hurtefull and diſpleaſaunte things, doth not only therby, not doe any good at all, or ductifull ſeruice: but rather bringeth with him, muche harme and deſtruction. It muſt therfore be both orderly done, and in due ſeaſon, and at a conuenient time, for, benefites vnſeaſonable, or things beſtowed out of due time, are not to be receyued or taken in ſuch good part, as Eraſmus Roter. witneſſeth: To offer freely and of our owne accorde, and not to ſtay or tarye, vntill we be moued or called vnto: for, being thereunto conſtrayned throughe any craning of pouertie, and ſo, to helpe and to do good: it then ſhal the rather appeare, howe we doe iuſtlye deſerue to haue but ſmall commendation & prayſe. Therfore do the comõ people ſay: That thing is very dearely boughte, which is attained vnto or purchaſed by much ſute or by prayers. And although in our promiſes, ỹ things which we do promiſe, be of high value and price: yet may we not defer the perfourmance of ſuch promiſes: Eraſmus.

For (in such things) fond delaying of the time, maketh the shew of our dueties to be both vnthankful and tedious. Dueties, and al maters of seruice, must willingly be done and spædily, and not as is the maner of an Asse, which otherwhiles is enforced to drinke: neyther ought we to be as is the beaste *Testudo*, slouthfull or créeping in our attemptes: or as the *Aceaſſei* is, that gaseth vp for the Mone. Things should be as wel and faithfully done, as though the matter were in déed our owne: yea, and that more faithfully is our friendes matter to be executed or preferred than our owne: for then is shewed forth the brightnesse of oure faythfull and true friendshippe. Thynges determined, or that ought to be done, shold be done eyther friendlye and courteoullye, or else frælye omitted and let passe. For, suche Dueties or Seruices are they alwayes thoughte to bée, as the minde of the doer is alreadye bente. That seruice is thankeworthye, whyche is done from a thankefull and willing minde: but that whiche by enforce-

Snaile. *Aceaſſei.*

ment

ment is done, or againſt the wil, is vtterlye voyd of delyght, and not to be thankfully taken. If through riches thynges are to be done, we muſt do them ſo much the more franckely, largelye, and bountyfullye: For the grace of the former good tourne, periſheth and quite baniſheth awaye, vnleſſe it be agayne renewed or requited with ſome newe and louely benefite.

What the Dueties are of a Magiſtrate or Officer.

IF we be called to Gouernemente, or to haue any charge of Office, to rule and gouerne others, or to be ouerſeers amongſt them: then verye needefull it is, that we do excell in the Vertue of Wiſedome: yea, in ſuch a Wiſedome chiefly, as is to be termed, a foreſeide Wiſedome. And ſo we ought to behaue our ſelues, and to be ſuch perſons indeed, as our ſtate truely requireth vs to be. We ought in ſuch calling, to be muche

more wise than others, ouer whome we seeme to haue authoritie. For great is ỳ dishonestie to be aboue another in honour or in authoritie, and not to bee the same in Wisdome and Prudẽce. In whych high state, or excellencie of oure calling, neyther ought we to be hyghe minded or proudely puffed vp, and haue others in contempt in comparison of our selues, as that Souldiour did whom Terence speaketh of: but let vs rather follow this saying of Cice. that how much the more we be called vnto high degree, so muche the more lowlye ought we to behaue our selues. And we ought more to seeke the profitte of others, than anye commoditie to our selues. For a Magistrate or an Officer, doth execute the Office of a publike or common person. And it is required also of vs, that wee be not harmefull vnto the guiltlesse and innocent: ne yet ouermuch fauour suche as be offenders. Notwithstanding, in punishment, measure ought alwayes to be vsed: neyther shoulde the punishment be greater, than the faulte it selfe most iust-

Cicero.

iuſtelye deſerueth, as Cicero ſayth. And let the Gouernours themſelues, be lyke vnto thoſe laws, by ẏ which (both rightly & iuſtly) they entẽd to take punishmẽt vpon others. And let vs here be carefull, how theſe tẽ vices folowing, may be baniſhed out of ẏ common wealth, or from ſuch, as yet liue in the ſtate of ſubiection: ẏ is to ſay, the ſin of falſhode or vntruth: ẏ ſin of ſpoyle & robberie: the ſin of couetouſneſſe, of enuy, of ambitiõ, of backebighting, periurie, negligẽce, wrong, & ẏ ſins of wickednes & great miſchief, as Plautus in his Commedie Per, willeth & cõmaundeth vs. Let vs thinke, ẏ things firſt reformed in our ſelues, do far better become vs, than thoſe, ouer whiche we haue authoritie to commaunde: bycauſe oure owne faults ſhoulde ſoner be eſpied, than the faultes of ſubiectes: as learned Poets in times paſte haue for oure learning deſcribed. Ouid in his Conſola. vnto Liuia Auguſta ſayeth: Thoſe things are not comelye for the common people, whyche properlye doe belong vnto hyghe Magiſtrates: for

Ten vices to be banniſhed, vvhat they are

Plautus

Ouid.

vnto Magiſtrates, Superioritie doe chiefly belong. A Magiſtrate, both his eyes, his eares, and hys deedes are marked: neither can the voyce of a King once vttered, bee concealed or couered. Vnto which sentẽce, doeth Claudianus in these verses subscribe: Of this, wil I oftentimes warn thee, that thou cal to minde the order of thy life here in the middeſt of the worlde: bycauſe thy doings are truely knowne vnto al nations: neyther can a kings vices be kept ſecrete at any time: for, the moſt high and clear light of the ſunne, doth ſuffer nothing to be couered or hidde, but entreth into all darke places: yea, and Fame alſo ſearcheth narrowly out, alſecrete caues and holes.

Claudianus

There

There be alſo other Verſes of the ſame Claudianus, whiche Beroaldus thinketh ſhoulde be written vpon Princes Gates, that is to ſay:

THou, whiche doeſt rule the Citizens, and the Fathers of the Citie: gyue counſaile vnto all menne, and not alone vnto thy ſelfe: neyther let thine own doings once trouble thee or moue thee: but let thy publike prayers be common vnto al men. And if thou thinkeſt that any thing is meete to be obſerued and kept: do it then firſte thy ſelfe: and then is it the more fitte to be done of the people. Neither do they refuſe the doings thereof, when they once doe ſee the Authour himſelfe, obey himſelf. For, al the whole world do folow the exãple of the King: neither can mãs reaſon ſet forth ſuch ordinances & Laws, as the life of the Ruler himſelfe. For, the inconſtãt & wauering people, are alwayes changed, euen as the Prince himſelfe is chaunged.

Howe Vertue or Honestie being onee gotten, may be stablished and neuer againe lost.

VErtue or Honestie, being once knowen and obtained, and that it be not at anye time remoued againe from vs, and that we doe not againe infecte oure selues with Vices: these three rules following, are deeply to be ingrauen in our mindes: that as they were nailes and anchours, they might keepe Vertue stil within vs, strengthen Honestie, and confirme also in vs the vse of good conditions and maners. First therefore, all such things as do annoy or hinder Honestie, are to be fled from and auoyded: all allurements vnto Vices, are to bee eschued: and all Delights and wicked pleasures, as surfetting, ryot, and ydleneſſe. Hereupon Hermolaus Barbarus sayde: Belly cheare, softe and gay apparel, and fleshelye pleasures are to be shunned alwayes of him, which is desirous of praise. Secondlie, wee must not thinke of anye

Hermolaus Barbarus.

thing

thing, neyther yet do any thing, ſaue only that which is honeſt and agreable vnto Vertue. Let onely things whyche bee good and honeſt, be exercised and inured. Let all our workes, labours, and cogitations, be applyed vnto that matter whiche is imputed good and honeſt. So, at length it ſhall come to paſſe, that we ſtil accuſtoming oure ſelues vnto vertues, they ſhall be no leſſe eaſie vnto vs, than if they were bred naturallye in vs. Wee ought therefore as muche to deteſte Vices, as we woulde doe a vile Dogge, or venemous biting Serpent. Hereuppon, Virgil ſaide: Yea, of ſuche greate force is it to accuſtome oure ſelues from oure yong yeares in any thing. For, truelye, there is nothing of greater force, thã the daylye accuſtoming and exerciſing of a thing. Whiddely, ſome man peraduenture will ſaye: Howe can a man eyther do or once muſe at all times of good and honeſt thinges, whereas there is no man wiſe at all times: but the beſte and wiſeſt manne ſometymes ſléepeth and is negligent. Therefore, this thirde Virgil.

rule

rule is, with al our possibilitie, might and power, to be euermore embraced: that is to wit, that we should be conuersant and liue only among suche as be Vertuous and Honest: and that we shoulde neuer conuey our selues out of their companye and felowshyp: as Cicero writeth of himselfe, howe he neuer departed from that old mans company: namely Mutius Sceuola. For (doubtlesse) it is a wonderfull thing to be tolde, how much domesticall or daily familiaritie of men auaileth in maners. And whiche also in a certayne maner, both chaungeth, inuerteth, and al wholly altereth the naturall disposition of maners. Therefore, in times paste, it was thus writtē in the Psalmist: With the good, thou shalte become good: & with the frowarde thou shalt learne frowardnes. Therefore, we shal be honest, and so continue still in the same: euen so long time as we shall associate our selues among such as be Vertuous and Honest.

Mutius Sceuola.

Psalm. 18.

FINIS.

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FINIS.

THE PASSION of CHRIST, and the Benefites thereby.

By
Bartholomew Chamberlaine,
Doctor in Diuinitie.

1.Ioh 1.7.
The bloud of Iesus Christ the Sonne of God, purgeth vs from all sinne.

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